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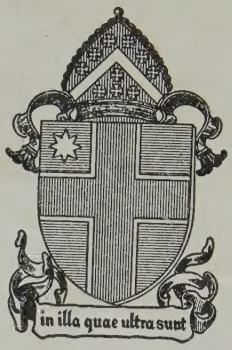

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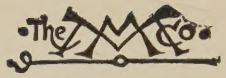

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KNOWING THE BIBLE

BY

RAYMOND C. KNOX, S.T.D.

Chaplain of Columbia University

"Understandest thou what thou readest?"

Acts viii.30

New York

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1927

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To
My Students Past and Present
in
Columbia College
and
Barnard College
This Book is Dedicated

INTRODUCTION

MANY indications at the present time point to a new interest in the Bible. Schools and colleges which offer courses for the thorough and unbiased study of the Bible are finding that students respond in increasing numbers. Modern science has revealed a universe vastly larger and older than the creation depicted in Genesis, but there is a growing belief among thoughtful people that neither conflicts nor "reconciliations" with science are necessary if the Bible is rightly studied and interpreted. Occasional belated antagonisms only serve to make more evident the need of accurate knowledge.

There is a clearer recognition that the Bible is primarily a book for moral and religious instruction and guidance, that because of its teachings and ideals it belongs to the literature of power. Thus in our age with its aspiration for higher standards of living, for social and industrial progress, and for enduring peace, the Bible can contribute to the upbuilding of society and inspire men with fresh energy for achievement. Though much may be cited as to the decline of faith and the breakdown of tradition, signs are appearing of a widespread renewal of religion. Men realize that the ends of life are to be sought in spiritual values and they desire to lay hold of them, an illustration in our day of the biblical saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This book has been prepared with the distinct aim of meeting the need for a better understanding of the Bible. It is not a book about the Bible, but is intended to enable the reader and

student to gain a first-hand knowledge of the Bible itself. The outlines in the form of questions, covering the contents of each book, are to give this actual familiarity and comprehension.

The method of study is naturally suggested by the origin and growth of the Bible. To know it aright, it must be studied historically. The introductory explanations, preceding the Question Outlines, are to supply concise information as to the age in which each book was written. An acquaintance with the conditions, religious and social, amidst which the author lived, and a perception of the issues to which his writing was addressed, will remove at once the obscurity of many passages, act as a safeguard against frequent misreadings, and open the way to an intelligent appreciation.

An examination of the text to ascertain whether a book as it is now preserved was entirely written at one time, or represents the work of several authors who lived in different ages, is also of practical importance. The exact analysis of the text is an intricate task and the desire has been to avoid confusion of detail. But the general reader as well as the specialized student will find that the carefully determined results of modern scholarship are clarifying and helpful as they are used for constructive interpretation.

The books are further studied in their relation to each other, i.e., in their historical sequence. The Bible is the record of a religious development of a people through many centuries of experience, and to be able to trace the advance from the simple conceptions in the early stories of Genesis to the mature convictions of the New Testament is to know the Bible as it grew, and to see the interdependence of discovery and revelation. For this purpose the books have been arranged in this study in chronological order. In most cases it will be found that each book is compiled of older material and later additions,

so that the assignment of a writing to its proper period is often a difficult question to decide. The plan here followed is—except in a few instances—to study the books in their present form, but with attention to the several stages of revision through which they have passed, and in the light thus obtained on their history and origin to acquire an understanding of their spirit and teaching.

Indebtedness is gratefully acknowledged to Professor Robert W. Rogers of Drew Theological Seminary for reading the chapters on the Old Testament, and to Professor Ernest F. Scott of Union Theological Seminary in the case of the New Testament; and to them both for many valued suggestions.

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CONTENTS

PAGE

INTRODUCTION vii

PART I

OLD TESTAMENT

CHAPTER

I. HOW THE BIBLE CAME TO BE 19

II. HOW THE OLDEST BOOKS WERE WRITTEN 29

III. THE FIRST SIX BOOKS (HEXATEUCH)
(1) Genesis (The Babylonian Flood Story) 38
(2) Exodus 44
(3) Leviticus (Descriptive Comments) 49
(4) Numbers 50
(5) Deuteronomy (Descriptive Comments) 52
(6) Joshua 53

IV. THE LAND OF PALESTINE 57

V. PROPHETIC HISTORIES
(1) Judges 60
(2) First and Second Samuel 62
(3) First and Second Kings 65

VI. FOUR PROPHETS OF THE NEW RIGHTEOUSNESS 69
(1) Amos 72
(2) Hosea 74
(3) Isaiah (i.—xxxix.) 77
(4) Micah 84

VII. DEUTERONOMY (OUTLINE OF CONTENTS) 87

VIII. THREE PROPHECIES ON THE FALL OF A WORLD EMPIRE 92
(1) Zephaniah 93
(2) Nahum 95
(3) Habakkuk 95

CHAPTER		PAGE
IX.	JEREMIAH (THE FALL OF JERUSALEM)	97
X.	POEMS OF GRIEF (LAMENTATIONS)	105
XI.	EZEKIEL	107
XII.	THE LITERARY ACTIVITY OF THE EXILES	113
XIII.	THE SECOND ISAIAH (XL.–LXVI.)	115
XIV.	THE RETURN OF THE EXILES	120
XV.	FOUR PROPHETS OF THE RESTORATION	
	(1) Haggai	122
	(2) Zechariah	123
	(3) Malachi	125
	(4) Obadiah	127
XVI.	EZRA AND NEHEMIAH (WITH OUTLINE OF LEVITICUS)	128
XVII.	OTHER POST-EXILIC WRITINGS	
	(1) RUTH	133
	(2) JOEL	134
	(3) FIRST AND SECOND CHRONICLES	136
	(4) JONAH	137
	(5) SONG OF SONGS (Canticles)	139
	(6) ESTHER	140
XVIII.	WISDOM LITERATURE	
	(1) Job	142
	(2) Ecclesiastes	149
	(3) Proverbs	151
XIX.	DANIEL	155
XX.	THE PSALMS	160
XXI.	HISTORICAL SURVEY	164

Part II

NEW TESTAMENT

CHAPTER		PAGE
XXII.	Historical and Religious Background	169
XXIII.	How the First Three Gospels were Written	177
XXIV.	The Life and Teachings of Jesus	
	Early Life and Activity	
	Stories of Birth: Boyhood Training	187
	The Work of John the Baptist	188
	The Significance of the Baptism and Temptation	188
	The Beginning of Jesus' Public Career	190
	The Miracles	190
	The Rise of Opposition	191
	The Selection and Training of Disciples	
	Jesus' Skill as a Teacher	192
	The Content of Jesus' Teaching—The Kingdom of God	193
	The Expectation of the Kingdom	194
	The Kingdom as a World-Ideal	195
	The Demands of the Kingdom	195
	Obstacles to Entrance into the Kingdom	197
	The New Standard of Greatness	197
	The Supreme Worth of Life	198
	The Coming of the Kingdom	199
	The Kingdom as "Good News"	200
	Final Events	
	Increasing Danger and Decreasing Support	201
	Private Conferences with His Disciples	202
	The Journey to Jerusalem	203
	The Entry into the City and the Conflict with the Rulers	204
	The Trial	205

CHAPTER PAGE

XXIV. The Life and Teachings of Jesus
Early Life and Activity—Con.
The Crucifixion and Burial 205
The Resurrection 205

XXV. The Gospel According to John 208

XXVI. The Acts of the Apostles 213

XXVII. The Letters of Paul 221
(1) First Thessalonians 222
(2) Second Thessalonians 224
(3) Galatians 225
(4) First Corinthians 227
(5) Second Corinthians 230
(6) Romans 232
Letters of Paul Written While a Prisoner in Rome 234
(7) Colossians 235
(8) Philemon 237
(9) Ephesians 238
(10) Philippians 240

XXVIII. The Letter to The Hebrews 242

XXIX. The Pastoral Letters 245
(1) I and II Timothy 246
(2) Titus 246

XXX. The Catholic Epistles 247
(1) James 247
(2) First Peter 248
(3) Second Peter and Jude 249
(4) First, Second, and Third John 250

XXXI. Revelation 254

XXXII. The Formation of the New Testament 259

Chronological Table 261

Selected Bibliography 265

The King's Library

LIST OF MAPS AND DIAGRAMS

	PAGE
Ancient Semetic Concept of the Universe	39
Relief Map of Palestine	56
Old Testament World (facing)	59
Palestine in the Time of Christ	189
St. Paul's Journeys	212

PART I
OLD TESTAMENT

CHAPTER I

HOW THE BIBLE CAME TO BE

For an understanding of the Bible, the first step is to inquire how this book came to be. It is often thought of as one book; the title itself has acquired the significance, "The Book."[1] Equally well known is the fact that it contains many books; that, more accurately speaking, it is a collection or library, though generally gathered and bound as a single volume. When and by whom were these writings selected and arranged? What gave to them their unique place and sacred authority? And what has been the history of this library, or "Book," in the course of its transmission from ancient to modern times?

The Jewish Scriptures. These questions lead back to a survey of the rise and recognition of sacred literature among the Hebrews, i.e., of the formation of a Canon, or official list of books, possessing a distinct and inspired character. By the Jews in Palestine the body of sacred literature now comprising the Old Testament was divided into three main groups.

The Torah or Law. The first division consisted of the five volumes of the Law, or Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This collection, which was made gradually, was practically complete by 400 B.C., and was regarded as having the highest authority. Tradition ascribed the books to Moses, but it has long been understood that the title refers to his work and influence as the great founder of the Law rather than to actual authorship of the Pentateuch.

The Prophets. A second group was known as the Prophets, within which class a distinction was made between

[1] In Greek the title is a neuter plural, "the books," but in Latin the noun used is singular in form so that the translation became "the book." This accidental change corresponded to a growing view of the Bible as one writing.

the "Former Prophets" and the "Latter Prophets." The "Former Prophets" were the books of Joshua, Judges, Samuel, and Kings, a classification which indicates that while these books contain historical and biographical records, their foremost purpose was to teach moral and religious lessons. The "Latter Prophets" were Isaiah, Jeremiah, Ezekiel, and "The Twelve" (sometimes called on account of their brevity "Minor Prophets"), Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah, Malachi, Joel, Jonah. These prophetic writings were esteemed as sacred, but they were not considered to have an authority equal to that of the Law. As in the case of the Pentateuch, the selection of the Prophets was a gradual process requiring many centuries before all questions of authorship and worth could be decided; for instance, concerning the admission of Ezekiel there was prolonged debate as to whether its legislation was in harmony with the Mosaic Law. The list was finally determined approximately, by the year 200 B.C.

The Writings. The third class was called the Writings, or Hagiographa, a miscellaneous collection containing the Psalms, Proverbs, Job, Canticles (Song of Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. These books were also written at various times, some of them prior to the date when the list of the Prophets was compiled. They were generally cited as Scripture but they had not the rank and the importance of the Law and the Prophets.

The Council of Jamnia. In regard to many of the Writings there were differences of opinion. The place of Canticles, Ecclesiastes, and Esther was considered by many to be doubtful. It was not until the Council of Jamnia, held about 100 A.D., that an official enumeration was made which determined the precise list regarded by the Jews in Palestine as Canonical. The books selected were those above named in the three main divisions of Law, Prophets, and Writings.

The Apocrypha. But even the list prepared at Jamnia was not wholly satisfactory to all members of the Jewish faith. Beginning about the middle of the third century B.C., and

carried on for two centuries following, a translation of the Scriptures into Greek was made for Greek-speaking Jews who dwelt outside of Palestine, chiefly in Alexandria in northern Africa. These Hellenistic Jews accepted the Law and the Prophets as authoritative and complete, but to the writings of the Palestinian Jews they added fourteen other books. As a result this Greek translation of Hebrew Scriptures, called the Septuagint, includes the additional writings, namely, First and Second Esdras, Tobit, Judith, Additions to the Book of Esther, the Wisdom of Solomon, the Wisdom of Jesus the son of Sirach, or Ecclesiasticus, Baruch, including the Epistle of Jeremy, Additions to the Book of Daniel (The Song of the Three Holy Children, History of Susanna, Bel and the Dragon), The Prayer of Manasses, First and Second Maccabees. These extra books, found in the Alexandrian but not in the Palestinian collection, are now known as the Apocrypha ("hidden" writings).

Why the Books Were Selected. In general, the main reason why certain books were designated and classified as sacred literature was the intrinsic worth of the books themselves. They were called inspired because they were found to be inspiring. Their authority was in the character of their contents. It is true that the official decrees which finally determined the limits of the Canon were often influenced by other considerations—by the name of the author to whom traditionally a book was attributed, or by a peculiar view of inspiration held at the time to be essential. Nevertheless, the formal action merely recorded what had already been approved and verified in popular experience. That the Jews of Alexandria had a larger collection than their co-religionists in Palestine is explained by the fact that there was a difference of view concerning inspiration. To the Palestinian Jews inspiration came to an end at the close of a definite period. Books written after a specified age in the past could not have the same rank as those written within it. To the Alexandrian Jews inspiration was a continuous process and might be found in the writings of their own age as well as in those of bygone centuries.

TRANSLATIONS OF THE BIBLE

The Septuagint. The first translation of the Old Testament was from Hebrew into Greek and is known as the Septuagint. As already mentioned in connection with the Apocrypha, this version was made primarily for Greek-speaking Jews in Alexandria in Egypt. It was undertaken at various times and was brought to completion at a date not precisely known, but before the Christian era. The title, Septuagint, is taken from a legend without historic foundation, that the rendering of the Law into Greek was by seventy-two Jewish scholars invited to Egypt by Ptolemy Philadelphus (285–247 B.C.) for that purpose. As a translation it is extremely valuable not only for its larger number of books as compared with the Palestinian collection, but also for the assistance it gives in determining the text of the original manuscripts.

Further Translations: The Vulgate. The rise and spread of Christianity awakened a desire for the Scriptures[1] in various tongues, and numerous versions appeared; two old Latin translations, the Syriac or Peshitto, the Egyptian, Arabic, and others. In due course the need was felt for a more accurate and comprehensive Latin version than the two in current use, and the task of meeting this demand was undertaken by the most famous biblical scholar of ancient times, Jerome. In preparation he revised many manuscripts, sojourned in Palestine in order to master Hebrew, and after fifteen years of labor (390–405 A.D.) produced the version known as the Vulgate ("the language of the common people"), which included both the Old and the New Testament.

This new edition differed in many respects from the familiar translations and for a time it gave serious offense. But it was a work of genuine merit, and in spite of opposition it won for itself a foremost place, though portions of other translations and the Apocrypha, which Jerome did not translate, were later combined with it.

[1] By the fourth century A.D. the books contained in the New Testament had an established place as Scripture with the Old Testament. An account of how the New Testament was formed will be given when that portion of the Bible is studied.

The Bible in the Middle Ages. In the centuries following, the general use of the Bible suffered a decline. The Latin of the age of Jerome ceased to be the language of the common people and the ability to read it was limited to the few. An unfortunate notion arose that the Bible was not intended for the people, and attempts to provide them with opportunities for a first-hand acquaintance with it were discouraged.

During this period, however, the manuscripts were preserved in monasteries, often in the face of grave difficulties, and the work of copying by hand was carried on diligently. But with the utmost care, variations and inaccuracies would sometimes occur. Even the most painstaking copyist made an occasional mistake; he might insert a word or phrase which seemed to him necessary, or, as is known to have been the case, the marginal notes of an editor were in some instances incorporated in the text itself. It is to be remembered that we have today no original manuscripts either of the Old or the New Testament books, but only copies of copies, and the effort to determine as far as possible the correct text (known as Textual, or Lower Criticism) is an undertaking which requires rare skill and discrimination.

English Versions: The Work of John Wycliffe. In the history of the English Bible the name that stands first is John Wycliffe (about 1315–1384 A.D.). An Oxford scholar and a devoted pastor and priest, he believed that the Scriptures belonged to the people and that they should be given the opportunity to possess and read them. Beginning with a partial translation from the Vulgate, imperfect in form, but as it then existed, and aided by the Poor Friars or Lollards, he distributed portions of the Bible among the people, who eagerly received them. He was vehemently attacked for his efforts and thirty years after his death his bones were burned. But men and women had been given the chance to know the Bible for themselves and their determination to acquire further knowledge was not to be suppressed.

The awakening effects of a fresh study of the classics, which extended to the Hebrew, the invention of the printing press,

the labors of Erasmus, followed in due time, and these all contributed to making the Bible accessible and known to the people.

The Golden Legend. An interesting sidelight upon the age and also upon the manner in which the Bible became familiar is found in the circulation of a book called the *Golden Legend*.[1] There were many stories, written in Latin and French, of saints and martyrs, and these were translated and published in English by William Caxton, famous as a printer (about 1483 A.D.). In so doing, he inserted many biblical passages and phrases, and in this way acquaintance with the Bible was increased.

William Tyndale. Preëminent among the successors of Wycliffe was William Tyndale (about 1490–1536 A.D.), often called "the father of the English Bible." He realized the necessity for a more accurate English translation than any thus far made, and though he well knew the dangers of the undertaking he resolved to produce a new version. His aim is set forth in his oft-quoted reply to an unsympathetic scholar of his day: "If God spare my lyfe, ere many yeares I wyl cause a boye that dryveth the plough shall know more of the scripture than thou doest." Translating directly from Hebrew and Greek, Tyndale published first the New Testament, to which he added other parts of the Bible. He soon became the center of a storm of abuse. Denounced as an enemy of God and the church, he was compelled to flee to the continent, where, assisted by Dutch printers, he continued to send copies secretly into England to take the place of those which had been destroyed. Finally, he was betrayed by a man to whom he had lent money, "the which was easy to be had of him, if he had it; for in the wily subtleties of the world he was simple and inexpert"; and, delivered into the hands of the officers of Charles V, he was strangled and burned near Brussels, October 6, 1536.

He devoted to his work not only a courageous and a sympa-

[1] See *The Printed English Bible* by Richard Lovett (Religious Tract Society, London, 1909), which contains much of the data used in this sketch of the English Bible.

thetic spirit but also unusual ability as a scholar, and his labors have left their influence upon many notable English translations since his day.

Other English Translations. Though the right of the people to possess the Bible had by no means been won, the conditions in England after the martyrdom of Tyndale became more favorable. John Rogers reproduced Tyndale's work under the assumed name of Matthew's Bible, the use of which was officially permitted in 1537, one year after Tyndale had been put to death. A translation by Miles Coverdale, also based in large part upon Tyndale's version and first printed outside of England in 1535, was revised by the authority of Lord Cromwell, Secretary of State under Henry VIII, in 1539. This translation, known as the Great Bible, with a preface by Cranmer, was placed in the churches, where it was open to the congregations and widely read.

Under the vacillating policy of Henry VIII the privilege of reading the Bible was withdrawn. It was restored by Edward VI, but was again refused by Mary, whose persecutions caused the death or the exile of its defenders.

Many of these exiles took refuge in Geneva, Switzerland, where under the leadership of Calvin and Knox another translation was issued (1557–60 A.D.). The Geneva Bible, as it was called, was received with especial favor by the Puritans and remained the standard until supplanted by the King James Version (1611 A.D.). The device of chapter and verse references, now generally employed, added to its usefulness. But the Geneva Bible was not as popular with the Bishops of the church, and so under Archbishop Parker another version appeared, the Bishops' Bible (1568 A.D.), which with official support took the place of the Great Bible in the churches.

The Douay Bible. During the reign of Elizabeth (1558–1603 A.D.) the Roman Catholics in England were forced to flee and many took refuge in France. The translations of Tyndale, Coverdale, and of Luther in Germany, were not favored by the Roman church because they did not conform to the Vulgate, which according to the decree of the Council of Trent (1546 A.D.) was the official version. Protestant

Bibles were particularly unsatisfactory because they gave the Aprocypha books of the Septuagint a lower standing, while the Vulgate, in the form decreed, gave them equal rank with other biblical books. To meet this situation the Roman Catholics prepared their own translation, the New Testament being published at Rheims in 1582, the Old Testament at Douay in 1609.

The King James Translation. When James I came to the throne of England, a petition was presented to him by the Puritan leaders asking for the reform of many abuses and the adjustment of various controversies. As a result, a conference was called at Hampton Court in 1604, and in the course of debate it was moved by Dr. Reynolds, President of Corpus Christi College, Oxford, that a new translation of the Bible be made, which proposal received the sanction of the King. The ablest scholars were chosen and divided into companies; they studied critically the original manuscripts, consulted existing translations, carefully compared their work, and after seven years of labor brought forward the Bible called the King James, sometimes the Authorized, Version (1611 A.D.).

The excellence of the translation soon gained recognition and by virtue of its real merit it supplanted all other English versions. This estimate of its worth has been confirmed in the centuries since it appeared. Produced in the classic period of English literature, its simple and stately diction makes a universal appeal and its influence in purifying and elevating the language has been continuous and far-reaching. Apart from certain unavoidable limitations, the translation is of remarkable accuracy, and above all the spirit of the original authors is faithfully and beautifully retained and transmitted.

The Revised Version. While the King James Version has remained, and doubtless will remain, the most famous English Bible, it has been felt in modern times that there was need for revision. Within the three centuries that have passed since the Authorized Version was made there have been important gains both in the discovery of ancient texts and in the ability to interpret them. In some instances the inevi-

table mistakes of the King James translation, though relatively slight, convey meanings that are limited and in places misleading. The poetry of the Bible is sometimes not printed as poetry and, where such is the case, to read it as prose results in confusion. The arrangement of each verse as though it were a paragraph in itself, while perhaps helpful to the memory, has the effect of detaching the verse from its true setting and of disturbing the sense. Moreover, the English language has undergone a change and the significance of many words is now no longer the same as it was in the time of King James.

Chiefly for these reasons, a company of Protestant scholars of Great Britain and America prepared the Revised Version of 1881–85. The aim was not to make a translation in "modern speech," but to retain as far as possible the phraseology of the King James, with corrections only as accuracy demanded, with poetry arranged as poetry, and with paragraphs according to topic. The result, however, has met with some criticism. In certain instances it is felt that the methods employed in determining the text were not sufficiently thorough, while from a popular standpoint readers familiar with the King James Bible have missed accustomed words and phrases. Still, the translation is in many ways an improvement; it preserves in the main the beauty of the older phraseology; where differences occur the rendering is more reliable; and the marginal notes giving alternate readings are helpful in making clear the thought. In a separate edition, the American Standard Version, some changes are made which do not appear in the work of the English scholars.

Within recent years a number of translations have been made into what is frequently termed "modern speech," that is, in English as now ordinarily used in writing and speaking. These translations have been made by competent scholars with the object of promoting a better and a more natural acquaintance with the Bible, and that they contribute to this end is undeniable. But it would be a decided loss if their use should lead away from a knowledge of the finest English translation as found in the King James. And there is no reason why such should be the effect. If they serve to make the contents of

the Bible more clearly understood, they ought also to stimulate the reading and the appreciation of the version which both for its style and substance is indispensable.

Reference Reading. BEWER, *The Literature of the Old Testament,* Chap. XXIII; PETERS, *The Religion of the Hebrews,* Chap. I; MOORE, *The Literature of the Old Testament,* Chap. I (an interesting survey of the Canon of the O. T., tracing its place in the Christian church and explaining the differences between the Protestant and Roman Catholic Bibles, book contains useful bibliography); MUTCH, *History of the Bible* (a small pamphlet, arranged for use as a textbook, with questions and references); PEAKE, *Commentary on the Bible,* art. "Canon and Text of the O. T.," by J. Skinner; LOVETT, *The Printed English Bible;* PENNIMAN, *A Book About the English Bible,* Chaps. XVI-XXI; HASTINGS, *A Dictionary of the Bible,* Vol. III, art., "Old Testament," in section on the Canon.

CHAPTER II

HOW THE OLDEST BOOKS WERE WRITTEN

In the Epistle to the Hebrews there is the statement that in olden days God spoke to men "at sundry times and in divers manners" (i. 1). This recognition that divine truth was imparted at different stages in human progress and in a variety of ways is of the utmost consequence for an understanding of the Bible. It gives the viewpoint from which the writings of the men of old are to be read and interpreted. In the study of each book we must first inquire as to the age when it was written. What were the conditions, the issues, the ways of thinking and of living, to which the teachings contained in the writing were applied? What was the method of authorship in ancient times? Did a poet, a prophet, or an historian give only the results of his own labors, or did he draw freely upon the material which others had gathered? And, further, are the books as we now have them the works of individual authors, each book completely written by one man and at one time; or, as in a cathedral slowly reared through the centuries, can we trace in them the influence of many minds and the ideals and achievements of successive generations?

Fortunately, the evidence both as to the "times" and the "manners" is found in the writings themselves. Embedded here and there in the oldest books of the Bible are frequent quotations of poetry and song. In some instances only a couplet or a refrain is cited, in other places there are entire poems. A fragment known as the "Song of the Well" is apparently an expression of gratitude for the finding of water (Num. xxi. 17, 18 R. V.):

> Then sang Israel this song:
> Spring up, O well, sing ye unto it;
> The well which the princes digged,
> Which the nobles of the people delved,
> With the sceptre, and with their staves.

The Refrain or a War Chant: Num. x. 35, 36. Another is the refrain of a war chant, sung probably by the army before and after battle:

> Rise, O Jehovah, and let thine enemies be scattered;

and

> Return, O Jehovah, unto the ten thousands of the thousands of Israel.

Elsewhere a verse is quoted from "the book of the Wars of Jehovah" (Num. xxi. 14).

An Apostrophe to the Sun: Josh. x. 12, 13. Joshua's victory, achieved under circumstances unusually favorable, is celebrated in song:

> Sun, stand thou still upon Gibeon,
> And thou, Moon, in the valley of Aijalon.
> And the sun stood still, and the moon stayed,
> Until the nation had avenged themselves upon their enemies.

To which is added the statement, "Is not this written in the book of Jashar?" that is; the Upright, or to give its equivalent meaning, "The Brave."

One of the most beautiful of these ancient poems is the lament of David over the death of Saul and Jonathan, called for some reason "the Song of the Bow," and taken also from the book of "Jashar" (II Sam. i. 17–27).

The Beginnings in Poetry and Song. From these illustrations, to which others may be added, it will be seen that Hebrew literature, like that of every other people, had its origin in poetry and song. In the experiences which gave rise to songs are the headwaters from which an ever-expanding stream has flowed. Composed on various occasions as the feelings of men were deeply stirred, sung on the march and recited at festivals, passed on from age to age, the poems and songs of the race were in due time written and gathered into collections as a prized literary and spiritual inheritance. The authors of the earliest books of the Bible made citations from these anthologies, recorded as well what was repeated orally, and these selections are included in the larger works which they prepared.

Were Older Stories Also Used? Is there evidence that a similar selection was made in the writing of stories? Are

there narratives in the Bible which passed through the same stages as did poetry and song, originally part of the common stock of oral tradition, later preserved in small written collections, and finally incorporated into the books which we have today? To detect the use made of stories will require a closer examination than was needed to discover the songs and poems, but the testimony of the Bible itself is unmistakably clear.

Duplicate Stories. It will be noticed from a careful reading that in numerous instances the same story appears in more than one place. There are differences in detail and in the interpretation, but the general outline is similar. The promise of a son to Abraham and Sarah is related twice (Gen. xvii. 16–19 and xviii. 9–15). Abraham's direction to his wife to represent herself as his sister is found in two places (Gen. xii. 10–20 and xx. 1–18), and the same experience is also told of Isaac and Rebekah in Gen. xxvi. 6–11. In Ex. iii. 13–15 there is one account of how Moses learned the name of God. Shortly thereafter a second account is given with added details (Ex. vi. 2–6).

The Two Stories of Creation. The stories of creation are a striking example of a double record. Chapter i. of Genesis opens with an impressive description leading up to the creation of man; in chapter ii. there is another description of man's origin.

CHAPTERS i.-ii.4a.

In the beginning God created the heavens and the earth. 2 And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 11 And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. 12 And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good. 13 And there was evening and there was morning, a third day.

14 And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them

be for signs, and for seasons, and for days and years: 15 and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. 16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of heaven to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And there was evening and there was morning, a fourth day.

20 And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. 21 And God created the great seamonsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth. 23 And there was evening and there was morning, a fifth day.

24 And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. 25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good. 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 And God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: 30 and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so. 31 And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

And the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

4 These are the generations of the heavens and of the earth when they were created.

ii.4b-25. In the day that Je-ho-vah God made earth and heaven: 5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Je-ho-vah God had not caused it to rain upon the earth: and there was not a man to till the ground; 6 but there went up a mist from the earth, and watered the whole face of the ground. 7 And Je-ho-vah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8 And Je-ho-vah God planted a garden eastward, in Eden; and there he put the man whom he had formed. 9 And out of the ground made Je-ho-vah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. 10 And a river went out of Eden to water the garden: and from thence it was parted, and became four heads. 11 The name of the first is Pi-shon: that is it which compasseth the whole land of Hav-i-lah, where there is gold; 12 and the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gi-hon: the same is it that compasseth the whole land of Cush. 14 And the name of the third river is Hid-de-kel: that is it which goeth in front of As-syr-i-a. And the fourth river is the Eu-phra-tes. 15 And Je-ho-vah God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And Je-ho-vah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And Je-ho-vah God said, It is not good that the man should be alone; I will make him a help meet for him. 19 And out of the ground Je-ho-vah God formed every beast of the field, and every bird of the heavens; and

brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. 20 And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him. 21 And Je-ho-vah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: 22 and the rib, which Je-ho-vah God had taken from the man, made he a woman, and brought her unto the man. 23 And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

In comparing the two narratives, examine the order of events in i. 2–4a and in ii. 4b following. What are the fundamental statements in which there is agreement? What are the differences in detail? How is God thought of in Gen. i.–ii. 4a? in Gen. ii. 4b–25? Which shows the earlier and more childlike thought of God? Note also the differences in style of writing; which is the more vivid and picturesque? The more precise and formal?

Interwoven Narratives: The Composite Story of the Flood. There is a still further way in which records were compiled by men of old. In numerous instances, instead of citing from poetry and songs or repeating familiar narratives, stories were taken and woven together, rewritten to produce a continuous narrative. This is well illustrated in the story of the flood. A close analysis will show that in its present form it is a blending of several sources, that is, a composite. Here and there repetitions may be noticed; for example, as to the cause of the flood. It is first stated in Gen. vi. 5–8, and explained again in slightly variant language in vs. 11 and 13 of the same chapter. In vi. 19, 20, two animals of every kind are to be taken into the ark, with no distinction between the clean and the unclean; in vii. 2, 3, a separation is made between clean and unclean beasts, seven of the former being gathered into the ark, and only two of the latter. In comparing the several references as to the duration of the flood it is difficult to estimate whether "the flood was forty days upon the earth" (vii. 12, 17) or whether it began to subside at the end of one hundred and fifty days (viii. 3). While these divergencies do not affect the main content and purpose of the story as a whole, they are important as showing the "divers manners" in which stories of this nature were gathered and written.

The Divine Names. A valuable clue to the sources is found in the different words used as the name of the Deity. In many places the word is Jehovah (Lord), as in vii. 5; elsewhere the word is *Elohim* (God), as in vi. 22. If these two names, Jehovah[1] and Elohim, are traced, it will be discovered that there is a correspondence with the duplicate stories. In one set of stories the word is Jehovah, and in the other Elohim. This fact strongly supports the view that different men made collections of stories which in due time became embodied in larger books. The whole subject of how the first six books of the Bible gradually reached their present form is necessarily complex, but enough has been cited to enable the reader to become acquainted with the results of investigation. Further study may be carried on by consulting the reference literature. It is plain from the evidence of the Bible itself that the ancient authors found a knowledge of God revealed in poetry, song, and story. Their aim was to gather together all that could thus be learned and to weave it into a connected narrative as a valuable heritage for future generations.

Summary of the Sources. J. Somewhere, then, in the period between 850 and 750 B.C., one writer, or probably a group of writers, sought out and compiled the records and traditions as to the beginning of life on earth, the increase and division of the human race, and in particular the exploits and fortunes of the Hebrew ancestors. Since the divine name used characteristically is Jehovah, or Jahveh, this collection is known as the Jehovistic document indicated by J. It is believed that the writers lived in the South, in Judah.

E. Slightly later another collection was made, presumably by men who lived in the North, in Ephraim. This has many characteristics in common with the first, though it does

[1] From the evidence now obtainable it is generally believed that the actual name was not Jehovah but Jahveh (or Yahwey). The word Jahveh was too sacred to pronounce, so that the Hebrews used in writing a combination of the consonants of Jahveh with the vowels of a word meaning Lord, *adonai*, and the result is Jehovah. See Hastings, *Bible Dictionary*, Vol. II, art. "God," p. 199. In the King James Version and also in the English Revised Version the translation is "Lord"; in the American Standard Version the word "Jehovah" is retained as written. *Elohim is* uniformly translated God

not connect the early history of Israel with the origin of the human race. Up to the time of Moses (Ex. iii. 15) the divine name used is *Elohim* (God), and the collection is thus designated as the Elohistic document, E. In due course of time, possibly in the seventh century B.C., these two collections, J and E, were combined (JE).

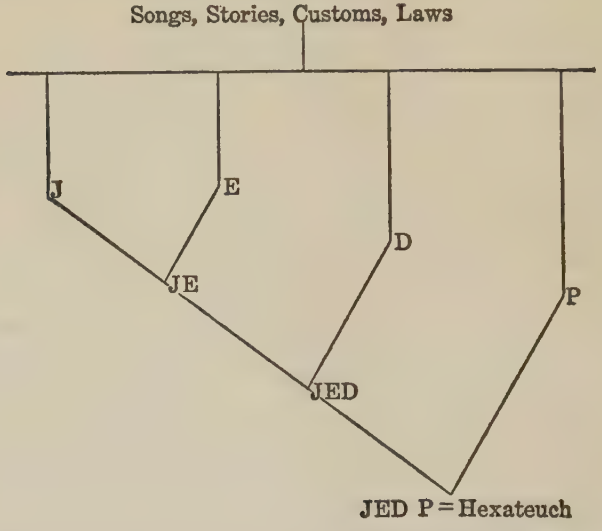
D. Next in order of time was a group of men known as the Deuteronomists, D. The man whose influence gave rise to this company lived, probably, toward the close of the eighth century B.C., and his most important work is found in the legislation of the book of Deuteronomy, from which the name applied to his followers is derived. His successors strove to uphold his principles in the hazardous years of the seventh century and supported the reformation under King Josiah in 621 B.C.; they revised the books of Joshua, Judges, Samuel, and Kings, and continued their labors during the Babylonian Exile in 597–538 B.C. The distinguishing mark of these writers can best be learned as the above-mentioned books are studied later on.

P. A final group is known as the Priestly writers. The founders of this school became active during the exile, and their successors were the leaders in religion and literature for several centuries after the return to Palestine. Sometime between 450 and 400 B.C. may be taken as the general period when the greater portion of the Priestly laws and narratives were collected and combined. The interest in the priesthood and in the temple ceremonies is so pronounced as to make their additions to the first six books of the Bible easily distinguishable. They used also the name *Elohim* (God) till the revelation of the name Jehovah, in Ex. vi. 2.

The Priestly Framework. The writers of the Priestly school also revised the older collections, especially J and E, making, as it were, the framework into which the ancient songs and narratives were distributed and arranged. Their method of arrangement is well illustrated in the two stories of creation. The majestic description in Gen. I.–ii.4a is from the hand of the Priestly historian, while the simpler, more naive story that follows is from the oldest source, J. As editors they further

revised and reconstructed the interwoven narratives such as that of the flood and others. There are hints that all of the collections, J, E, D, and P, underwent several minor revisions, but for the present it is sufficient to trace only the work of the principal compilers.

A summary of the process of collection and revision which ultimately produced the first six books of the Bible may be given in the form of a rough diagram.



The Purpose of the Prophetic (JE) and Priestly (P) Historians. A study of these underlying collections, with the additions and revisions, will show at once the purpose which guided the several authors and compilers in their work. One object was to preserve the memories and records of the past, but in the modern sense the authors were not historians. They wrote, each one, with a specific moral and spiritual aim and from the standpoint of a definite religious conviction. They were not interested primarily in the exact portrayal of the events of history, but in impressing the lessons to be learned from history. They wrote not as historians do today, but as

prophets and teachers who strove to awaken the consciousness of a spiritual inheritance and the sense of a greater good to be gained. They endeavored to understand the origin of the world and of man, to point out the dependence of man upon his Creator, to make clear the nature of sin and evil, and to indicate the way of moral progress. They wrote "for edification rather than for information." To interpret and test these writings by the standards now applied to the work of modern historians and scientists would, therefore, be to impose upon them a false measurement and to obscure their real character and worth. A correct interpretation will keep constantly in the foreground the aim for which the authors themselves wrote.

The Gain in Spiritual Appreciation. To know the "divers times and manners" in which the ancient books were written makes possible a just valuation of their spiritual and ethical teachings. That there are views which have been superseded by the discoveries of advancing science, and that discrepancies may be found in dates and details, are facts which should not be ignored; but they do not affect the worth of the moral and religious principles which the writers sought to inculcate. These principles have a value because of their inherent truthfulness and their applicability to all human experience; and they become more clear and impressive when it is realized that they do not depend upon the scientific or historical accuracy of the stories used by the men of old to give them illustration and vividness.

Reference Reading. Hodges, *How to Know the Bible,* Chaps. IV, V; Gordon, *The Poets of the Old Testament,* Chap. II; McFadyen, *The Messages of the Prophetic and Priestly Historians,* pp. 3–26 on the origins of Hebrews literature, pp. 76–83 on ruling ideas of the prophetic history, and pp. 239–247 on the Priestly narrative, and *Introduction to the Old Testament,* pp. 71–75 (a concise summary, following the chapters on the separate books of the Hexateuch); Driver, *An Introduction to the Literature of the Old Testament,* pp. 116–159; Bewer, *The Literature of the Old Testament,* Chaps. I, II, V, VI, XVII; Peake, *Commentary,* art. "Introduction to the Pentateuch," by J. Estlin Carpenter; Peters, *The Religion of the Hebrews,* pp. 1–21; Murray, *Rise of the Greek Epic,* pp. 126–140, traces the similarities in manner of writing between the literature of the Hebrews and the Greeks; Hastings, *Bible Dictionary,* Vol. II, art. "Hexateuch"; Kent, *The Student's Old Testament,* Vol. I, Chaps. I-IV.

CHAPTER III

THE FIRST SIX BOOKS (HEXATEUCH)

(1) Genesis

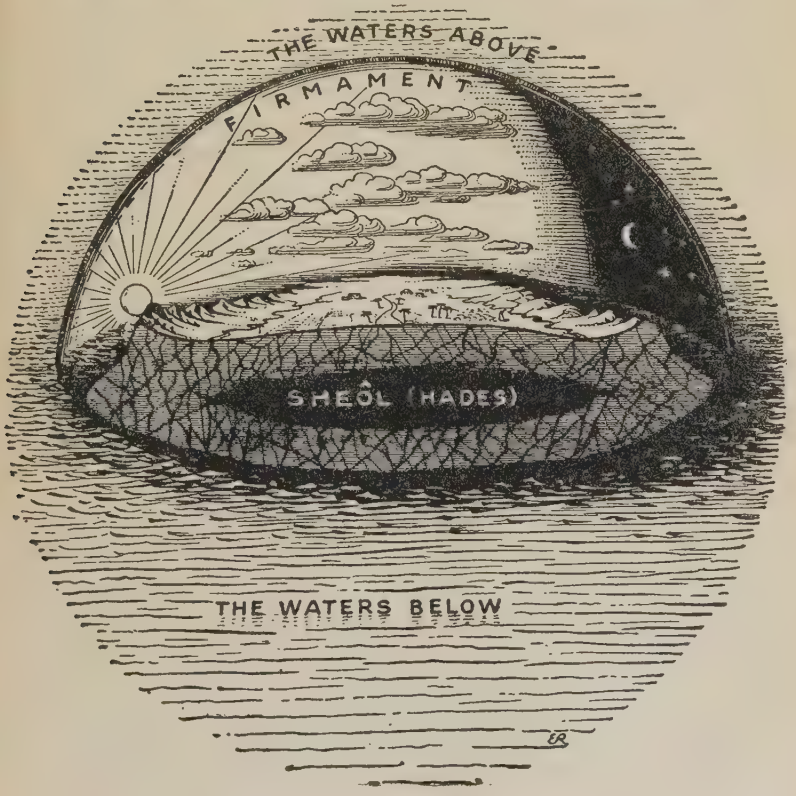
The book of Genesis is the first or introductory portion of a larger literature extending through six books of the Bible (Genesis to Joshua—Hexateuch), the aim of which was to trace the fortunes and mission of the Hebrew people from earliest times to the days of their settlement in the land of Canaan. It opens with an exalted description of how the universe was created and of the manner in which life appeared upon the earth. An attempt is then made to understand and explain the various problems of human society, such as the origin of evil, the spread of civilization, the diversity of races, and especially the place of Israel among the nations. With the unique role of Israel established, many stories are related of the Hebrew ancestors whose lives and achievements gave to all later generations the sense of a racial and spiritual inheritance.

As a part of the Hexateuch, Genesis is composed of the two earlier collections of narratives (J and E) and the subsequent additions and revisions of the Priestly writers (P). The differences in viewpoint between the older and the later sources will be easily seen as the book is read.

While formed of several strands, the book is nevertheless a unity, in that its contents are molded by a dominating purpose. The authors used the common information regarding the past as it was available and they accepted in general the current conceptions regarding the creation of the world, the origin of man, and the spread of civilization. Their chief concern was, however, neither to investigate nature nor to verify history. Their predominant interest was religious and ethical. In the events of nature as well as in human experience they saw the evidence of a divine purpose, and they so utilized the stories

and legends of their race as to make of them vehicles for conveying and impressing the spiritual truths which they discerned. The book of Genesis reveals many stages of religious development, from the crude beliefs of a primitive age to the reasoned reflections of men of mature insight. Understood in their proper setting and with due recognition of the aim for which they were written, the narratives have a high and permanent value.

ANCIENT SEMITIC CONCEPT OF THE UNIVERSE.



QUESTION OUTLINE

1. What conception of the universe, its origin and nature, is expressed in the creation story? (i.–ii. 1–4a.)

2. What is learned by comparing the second account, ii. 4b–25, with the first?

3. Study the story of the Garden of Eden and state the main purpose of the story.

4. Compare the biblical story of the flood with the similar story found in Babylonian literature.

5. How are the similarities and differences in these two accounts best explained? 6. What was the purpose of the story of the flood as related in the Bible?

7. What relationship among the nations was recognized in the table in chap. x.?

8. What indications are there that in some instances the stories of individuals include tribal history?

9. What was the purpose of the story of the tower of Babel?

10. What traits of character are emphasized in the life of Abraham? 11. Where was "Ur of the Chaldees"?

12. What natural object was explained by the story of Lot's wife? (Consult Peters, *Early Hebrew Story*, p. 152ff.)

13. What common practice was the background of Abraham's offering of Isaac? 14. How does a recognition of this background contribute to an understanding of this story?

15. What national as well as individual traits are portrayed in the story of Jacob and Esau?

16. Trace the further events in the career of Jacob. 17. Upon what did his religion depend? (xxviii.) 18. How is his experience with the angel to be interpreted? (xxxii.)

19. Sketch the main incidents in the story of Joseph. 20. Analyze its literary qualities as a short story. 21. What ethical standards are exemplified in his career?

22. Read the Blessing of Jacob (xlix. 1–27). 23. What poetic interpretation is given to the character and fortunes of the several tribes?

24. Make a summary of the teachings of the book of Genesis as a whole. 25. What increasing purpose was seen in history? 26. Was the conception of Israel as a chosen people an ideal of dominion or of service?

SUBJECTS FOR FURTHER STUDY:

1. A close analysis of the sources of which the book is composed.
2. Historical information bearing upon the stories of early Semitic migrations.
3. Parallels in Babylonian literature to the Genesis stories.
4. Social and religious customs among the ancient Hebrews as mentioned in Genesis.
5. Why certain places, trees, stones, caves, etc., were regarded as having a special sacredness (see Peters, *Early Hebrew Story,* pp. 80–127).
6. The marriages of "the sons of God" referred to in vi. 1–4.
7. The nature of dreams.
8. The length of life ascribed to the Hebrew ancestors.
9. The references to the use of the teraphim.
10. The earlier and later conceptions of God as shown in the sources JE and P.
11. The history of Babylonia and Egypt as a background to the Genesis stories of Hebrew ancestors and migrations, their dates, etc.

Reference Reading. PETERS, *Early Hebrew Story* (unfortunately out of print though copies may occasionally be purchased), especially Chap. VI on "The Moral Value of Early Hebrew Story," *Bible and Spade,* Chaps. I, II, and *The Religion of the Hebrews,* Chap. III; GORDON, *The Early Traditions of Genesis;* DRIVER, *Introduction to the Literature of the Old Testament,* pp. 5–22; MCFADYEN, *Introduction,* pp. 3–17; BENNETT, *New Century Bible,* Genesis; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chaps. I, II; SMITH, *Old Testament History,* Chaps. II, III; KENT, *The Historical Bible,* Vol. I, Chaps. I-XVIII; *The Student's Old Testament,* Vol. I, chap. on the "Beginnings of Human History."

THE BABYLONIAN FLOOD STORY[1]

Ut-napishtim spoke to him, to Gilgamesh
I will reveal to thee, O Gilgamesh, the hidden word,
And the decision of the gods will I announce to thee,
Shurippak, a city which thou knowest,
Which lies on the bank of the Euphrates,

[1] From the Gilgamesh Epic discovered by George Adam Smith in 1872 among the fragments of the Library of Ashurbanipal (668–626 B.C.). The story of the flood is of ancient origin and was widely circulated; other forms of the story have also been found. This translation is taken with permission from *Cuneiform Parallels to the Old Testament,* by Robert W. Rogers, pp. 80–103.

Within it drove them to send a flood, the great gods;
Within it drove them to send a flood, the great gods;
. . . . . .
. . . . . .
. . . . . .
The lord of Wisdom, Ea, counseled with them
And repeated their word to the reed hut:
. . . . . .
. . . . . .
O man of Shurippak, son of Ubaratutu,
Pull down thy house, build a ship,
Leave thy possessions, take thought for thy life,
Thy property abandon, save thy life,
Bring living seed of every kind into the ship.
. . . . . .
. . . . . .
I understood it, and spake to Ea, my lord,
(. . .) my lord, as thou hast commanded
I will observe, and I will execute it,
. . . . . .
. . . . . .

In its (plan) one hundred twenty cubits high on each of its sidewalls.
By one hundred twenty cubits it corresponded on each edge of the roof.
I laid down its hull, I enclosed it.
I built it in six stories.
. . . . . .
. . . . . .
With all that I had, I filled it (the ship).
With all that I had of silver, I filled it
With all that I had of gold I filled it.
With all that I had of living things I filled it.
I brought up into the ship my family and household.
The cattle of the field, the beasts of the field, craftsmen all of them I brought in.
A fixed time had Shamash appointed (saying),
"When the sender of rain sends a heavy rain in the evening,
Then enter into the ship and close thy door."
The appointed time came near,
The senders of the rain in the evening sent heavy rain.
The appearance of the weather I observed,
I feared to behold the weather,
I entered the ship and closed the door.
To the ship's master, to Puzur-Amurri the sailor,
I entrusted the building with its goods.

When the first flush of dawn appeared,
There came up from the horizon a black cloud,
Adad thundered within it,
While Nebo and Sharru (Marduk) went before,

They go as messengers over mountain and valley.
Nergal tore away the foundations,
En-Urta advances, the storm he makes to descend,
The Anunnaki lifted up their torches,
With their brightness they light up the land.
Adad's storm reached unto heaven,
All light was turned into darkness,
It (flooded) the land like . . .
One day the deluge . . .

Raged high, the waters covered (?) the mountains,
Like a besom of destruction they brought it upon men,
No man beheld his fellow,
No more were men recognized in heaven.
The gods feared the deluge,
They drew back, they climbed up to the heaven of Anu.
The gods crouched like a dog, they cowered by the walls.
Ishtar cried like a woman in travail,
Loudly cried the queen of the gods with her beautiful voice:
"The former time is turned into clay,
Since I commanded evil, in the assembly of the gods.
Because I commanded evil in the assembly of the gods
For the destruction of my people I commanded battle.
Did I alone bring forth my people
That they like the spawn of fish fill the sea?"
The gods of the Anunnaki wept with her,
The gods sat bowed and weeping,
Covered were their lips (. . .)
Six days and (six) nights
Blew the wind, the deluge and the tempest overwhelmed the land.
When the seventh day drew nigh, the tempest spent itself in the battle,
Which it had fought like an army.
Then rested the sea, the storm fell asleep, the flood ceased.
I looked upon the sea, there was silence come.
And all mankind was turned to clay.
Like a roof the plain lay level,
I opened the window and the light fell upon my face,
I bowed, I sat down, I wept,
And over my face ran my tears
I looked in all directions, terrible (?) was the sea.
After twelve days, an island arose.
To the land of Nisir the ship made its way,
The mount of Nisir held it fast, that it moved not.
One day, a second day did the mount of Nisir hold it, that it moved not.
A third day, a fourth day did the mount of Nisir hold it, that it moved not.
A fifth day, a sixth day did the mount of Nisir hold it, that it moved not.
When the seventh day approached,

I sent forth a dove and let her go.
The dove flew away and came back,
For there was not resting-place and she returned.
I sent forth a swallow and let her go,
The swallow flew away and came back,
For there was no resting-place, and she returned.
I sent forth a raven and let her go,
The raven flew away, she saw the abatement of the waters,
She drew near, she waded, she croaked (?) and came not back.
Then I sent everything forth to the four quarters of heaven,
I offered sacrifice,
I made a libation upon the mountain's peak.
By sevens I set out the sacrificial vessels,
Beneath them I heaped up reed and cedar wood and myrtle
The gods smelt the savor,
The gods smelt the sweet savor
The gods gathered like flies over the sacrificer.

. . . . . .

Ea went up into the ship.
He took my hand (and) brought me forth,
He brought forth my wife, and made her kneel at my side,
He turned us toward each other, he stood between us, he blessed us:
"Formerly Ut-napishtim was only a man, but
Now let Ut-napishtim and his wife be like the gods even us,
Let Ut-napishtim dwell afar off at the mouth of the rivers."
They took me and afar off, at the mouth of the rivers they made me dwell.

(2) Exodus

In the concluding chapters of Genesis, the story of Joseph describes the fortunes of a single family driven by famine to seek food in Egypt. The circumstances under which a number of Hebrew tribes settled on the borders of Egypt is not definitely known, nor can it be precisely estimated how long they remained in this region. For a time they appear to have enjoyed a measure of good fortune and, it is said, they "increased abundantly" (i. 7); but when a new king arose "who knew not Joseph" i. 8), their liberties were harshly brought to an end. This change in the policy of the new Pharaoh may have been due in part to fear that the Hebrews might join in war with the enemies of Egypt, but more probably to the fact that here were a people who could be forced to supply the slave labor for constructing courts and waterways and cities on a magnificent scale. It is known that Rameses II (about 1292–1225 B.C.)

was a monarch of great power and ambition, and it is possible that the reference to the building "for Pharaoh treasure-cities, Pithom and Raamses" (i. 11) is to him. His son and successor, Merneptah (about 1225-1215 B.C.), is thought by many to have been the ruler whom Moses defied and who was finally compelled to see the Israelites elude his pursuing army across the Red Sea.

The book of Exodus describes the oppressive methods employed to reduce the Hebrew people to slavery and the circumstances of their escape and flight. It leads up to the impressive giving of the Law by Moses at the foot of Mount Sinai and enumerates, in part, the ordinances ascribed to him.

Though there is an undoubted historical basis for this account, it should again be remembered that the authors of the book of Exodus did not write primarily as historians. The book is composed of the three main sources J, E, and P, all written for the distinctly religious aim of showing the providential guidance and the spiritual mission which Hebrew history revealed. Important incidents are related in more than one place, occasionally three times, and the different viewpoints in the several accounts are quite readily discernible. Allowance should be made especially for the additions of the later Priestly editors and legislators who saw in the laws and institutions given at Mount Sinai the perfect pattern of the temple-worship and the elaborate ceremonies with which they were familiar (xxv.–lx.).

By the escape from Egypt the Hebrew people were set upon the road to becoming a nation. It was the decisive event which lifted them from serfdom to self-rule. To the generations that followed the remembrance of that deliverance became the inspiring motive to fulfil the covenanted obligations entered into with God when freedom was won.

The main element in the religious background of the Exodus was the thought of God which then prevailed. It was the common belief that each tribe or nation worshiped its own god or gods. The might and even the existence of the tribal god were tested by the military success and the material prosperity of the people who paid homage to him. If they

failed, it was regarded as proof that he was either weak or indifferent. With the Exodus from Egypt the first step away from this restricted and materialistic conception was taken. Jehovah (Jahweh) was the God who cared for and rescued His people when they were helpless and suffering in a foreign country whose deities were on the side of the oppressors. Henceforth they were increasingly to learn that disaster did not mean that He was weak, but that He was a God of character whom men were to serve by righteous living.

Question Outline

Oppression in Egypt: Early Incidents in the Life of Moses: i.–xi. 1. Who was probably the king "who knew not Joseph"? 2. State what is known of his reign (consult reference literature).

3. To what forms of oppression were the Hebrews subjected?

4. What story relates the circumstances whereby Moses was protected from the decree of Pharaoh? Compare Peters, *Early Hebrew Story* pp. 192–195. 5. What was his early training?

6. Describe the circumstances which caused him to become a fugitive. 7. To what region did he flee? 8. What were his further experiences?

9. What was his experience at the foot of Mt. Horeb? 10. What was the most important element in that experience?

11. What was Moses' first response? 12. Why did he inquire as to God's name? 13. What was the significance of the divine name of which he learned? 14. What purpose was made known to him?

15. What objections did Moses raise?

16. How did Pharaoh treat Moses' request to release the Hebrews?

17. Read the account of Moses' call, with genealogies, which shows the marks of the Priestly editors (vi.).

18. What may be inferred as to the nature of the plagues?

19. Were the "events which were always possible in Egypt remarkable only because of their severity"?[1]

20. What is suggested by the statement that "the magicians of Egypt did in like manner"?

The Flight from Egypt: xii.–xviii. 1. About what year did the Exodus take place?

2. What prominent festival had its origin in this deliverance?

[1] Sanders, *History of the Hebrews,* p. 55.

3. To which group of writers may many details respecting the observance of the feast as now described in Exodus be assigned?

4. Read the account as to the way their march was guided.

5. What was the complaint of the people shortly after their escape?

6. Study the description interwoven from several sources, of the crossing of the Red Sea (xiv.). 7. In what favoring circumstance was the providence of God seen?

8. What song was composed (here probably in revised form) to celebrate the deliverance?

9. What is shown by the further complaints of the people?

10. What stories describe the way in which food was obtained?

11. To what incident does the phrase "to hold up the hands of Moses" refer? (xvii. 8–16.)

12. What state of affairs showed their need of a more definite organization? (xviii.) 13. How did Moses first attempt to meet the situation? 14. What is meant by "judging the people"? 15. What advice was given him? 16. What special work did he then undertake? 17. Describe the organization which resulted.

The Halt before Mount Sinai: The Establishment of Law: xix.-xl.

(It is now generally believed that the original form of the Decalogue consisted simply of the Commandments themselves and that the explanatory comments were added later (Driver, *Introduction,* p. 34), thus:

Thou shalt not make to thyself any graven image.
Honor thy father and thy mother.
Thou shalt not steal.)

1. Read the Ten Commandments in this form and note their requirements. 2. Under what later conditions would the need be felt for explaining and amplifying the original Ten Words? 3. The Decalogue also appear in Dt. v. 6–21; compare Ex. xx. 1–17. 4. In which commandment is the most variation?

5. Which creation story in Genesis is suggested by the explanation of the Sabbath in the Exodus Code? 6. What may be inferred from this fact? 7. What conditions arising with the more complex social life after the Exodus would give point to the explanation of the Sabbath in Dt. v. 12–15?

8. Read the "Book of the Covenant" (xx. 22–xxiii. 19). 9. What do these laws reflect as to the main occupation of the people? 10. What are the provisions as to the following: slavery (xxi,

2–11); capital offenses; injury to life; criminal negligence; theft; loans; treatment of property belonging to one's enemy (xxiii. 4ff.); treatment of the poor? 11. What influence had their experience in Egypt upon the treatment to be accorded to aliens? 12. What was the connection between the ethical and the religious requirements?

13. What circumstances led to the worship of a golden calf? (xxxii.)

14. What are the peculiarities of the code in xxxiv. 14, 17–27?

15. What was the tradition as to the appearance of Moses as he received and made known the Law?

16. To what writers and to what period are chaps. xxv.–xxxi. and xxxv.–xl. to be assigned?

SUBJECTS FOR FURTHER STUDY:

1. What was there in Moses' experience at the foot of Mt. Horeb which resulted in a higher conception of God? As far as possible, interpret it in the light of what is now known of religious experience.

2. It has been said that "Israel's religion became ethical because it was a religion of choice and not of nature, because it rested upon a voluntary decision which established an ethical relation between the people and its God for all time."[1] Show specifically the evidence in the book of Exodus which gives support to this view.

3. Sources of information, other than biblical, as to the Exodus.

4. The Tel-el-Amarna Tablets, containing references to "Hebrew" invaders.

5. The Babylonian Code of Hammurabi who is generally identified with Amraphel of Gen. xiv. (about 2000 B.C.). Compare his legislation with early Hebrew codes (see Peters, *The Religion of the Hebrews,* p. 194, footnote; also *Bible and Spade,* pp. 80–92).

6. The origin of the Sabbath (see Hastings, *Bible Dictionary,* art. "Sabbath," Vol. IV, p. 317ff.).

7. The location of Sinai; of Horeb.

8. The basis in early Hebrew law for the elaborate legislation of the later Priestly writers.

9. The ark and its contents (see Peters, *The Religion of the Hebrews,* p. 95ff.).

10. The original forms of the law codes in Exodus and the additions and amplifications that were made later.

11. The standards of living and of justice as shown in the three oldest codes in the Book of Exodus.

[1] Budde, *The Religion of Israel to the Exile,* p. 38.

Reference Reading. DRIVER, *Introduction,* pp. 22–42; MCFADYEN, *Introduction,* pp. 18–26; KENT, *The Historical Bible,* Vol. I, Chaps. XIX-XXVI; PETERS, *The Religion of the Hebrews,* Chap. IV, also pp. 125–126, on the conception of God at the time of deliverance from Egypt, and Chap. XII, on early Law Codes; CORNILL, *The Prophets of Israel,* p. 16 ff.; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chaps. III, IV; KENT, *The Messages of Israel's Lawgivers,* pp. 3–27; PEAKE, *Commentary,* art. "The History of Israel," sections 2 and 3; BEWER, *The Literature of the Old Testament,* Chap. III; BUDDE, *Religion of Israel to the Exile,* pp. 1–38 (contains an interesting study of Moses' experience at Mt. Horeb; also brings out the significance of the escape from Egypt); BREASTED, *A History of Egypt,* Chaps. XXII-XXIII.

(3) LEVITICUS (DESCRIPTIVE COMMENTS)

From the statement, "and the Lord called unto Moses and spake unto him out of the tabernacle of the congregation" A.V.), with which this book begins, it is evident that the contents of Leviticus were regarded as a part of the law proclaimed by Moses while the people were still in their wilderness journey, not far from Mount Sinai (about 1250 B.C.). The requirements of the Law, however, show plainly that the legislation of Leviticus, though doubtless including ancient codes, is, in its present form, the product of a much later period. The provisions reflect the manner of worship which flourished in the age of the Priestly writers (P), after the year 500 B.C., and they are assigned to Moses in the sense that he was the founder of the entire legal system.

In chaps. xvii.–xxvi. there is a collection of laws, called because of their emphasis upon holiness "The Holiness Code." This section of the book differs in its demands, as well as in its style and phraseology, from the other portions and suggests the influence of Ezekiel, who was among the Hebrew captives deported to Babylon in 597 B.C.

In its root form, the word "holiness" means "separation." A person or object apart from the common contacts of life was thought of as holy. As a social or national ideal, holiness was applied to a people who were to occupy a land from which all degrading practices were to be banished, and who were to dedicate themselves completely to fulfilling the laws of God. Unfortunately, there was always the disposition to interpret holiness in a negative manner, which increased the feeling of

separation and aloofness from other peoples and which tended to ritualism. But when not so restricted, it was a constructive ideal of high ethical and spiritual significance.

There are numerous indications that the substance of Leviticus was included in the Law read by Ezra at a public assembly in Jerusalem, about a century after the return from exile (445–400 B.C.), described in Neh. viii. Assuming that such was the fact, this book can be most profitably studied in connection with the work of Ezra and Nehemiah, which will be considered later.

(4) Numbers

Because of the two occasions for the taking of a census—when the Israelites were ready to break camp before Mount Sinai, and again when they were about to enter the land of Canaan—this book bears the title of Numbers, though the designation used in some manuscripts, "In the Wilderness," is more descriptive. The period covered is from the second year after the flight from Egypt to the fortieth, but there are many gaps in the record where the information is extremely meager, and it has been estimated that the principal events related in the book occurred within three weeks' time.

Like Genesis and Exodus, this writing is also a compilation. Some of the narratives, found in various places, are from the old prophetic collections known as J and E, and though these stories have been interpreted and revised by later editors, they reveal the rugged experiences of a wilderness march, the search for food, the rebellions and intrigues, the reports of men sent out to reconnoitre the land, and the frequent fighting with foes. The greater part of the book is, however, the work of the Priestly writers (P), who lived many centuries after the events described. They are the authors of the long sections which specify minutely the religious ceremonies, the place and function of the tribe of Levi, the laws that are to regulate the entire life of the people, and the manner in which the land of Palestine is to be divided and allotted when it is occupied.

When this distinction is made between the older material and

the later additions, the book of Numbers supplies valuable information which enables us to trace the formative stages of Hebrew religion and history. The people who had made their escape from slavery in Egypt were now thrown upon their own resources, and their ability to survive and to progress was still to be proved. Besides the perils of famine and of enemies, there was the constant danger of discouragement and factions. Of far more importance than the detailed legislation attributed to Moses by the Priestly writers was his great work as a courageous and magnanimous leader and organizer. The story of Balaam and the ass is of fascinating interest as showing an ancient belief, and the several fragments of poems which are cited indicate that many experiences of the journey through the desert became the themes of song.

Question Outline

1. By what marks may chaps. i.–x. be recognized as the work of the Priestly writers?

2. Why did the people complain of disillusionment? (xi., xii., xiv. and elsewhere.) 3. What charge was made against Moses and by whom?

4. What trait in Moses' character is illustrated by the incident described in xi. 24–29? 5. What was the meaning of the word "meek" as applied to Moses?

6. What was the effect upon the people of the report of the men sent out to reconnoitre? (xiii.–xiv.)

7. What is meant by "the waters of strife" (*Meribah*)? (xx. 1–13.)

8. What appeal was made to the Edomites and how was it answered? (xx. 14–21.)

9. What were some of the songs sung on the march? (x. 35–36, xxi. 14–18, xxi. 27–30.)

10. What ideas are expressed in the story of Balak and Balaam? 11. For what purpose was it told? (xxii.–xxiv.)

12. As the account of the extermination of the Midianites (xxxi.) is from the hand of the Priestly writers, is it nistorical? (See Driver, *Introduction*, p. 68.)

13. What request was made by two divisions of the forces? (xxxii.) 14. Why did they wish to withdraw? 15. What was the sin which Moses declared would find them out?

16. What reason was assigned by tradition for the inability of Moses to enter the land of promise? (xxvii. 12ff.; compare xx. 10–13.)

17. What development in the spirit of the people is noticeable as they advanced?

SUBJECTS FOR FURTHER STUDY:

1. With the aid of a history text, trace the main route and the principal events of the advance from Sinai to the Jordan.
2. The effect upon the people of life in the desert.
3. The sacred ark and its uses.
4. A study of the statistics as given in Numbers.

Reference Reading. McFadyen, *Introduction*; Driver, *Introduction*; Peake, *Commentary,* chap. on Numbers; Bailey and Kent, *History of the Hebrew Commonwealth,* Chap. IV (cited with the book of Exodus, contains brief comment on the experiences in the wilderness); Kent, *Student's Old Testament,* Vol. I, Chaps. XXVII-XXX.

(5) Deuteronomy

Deuteronomy, meaning the second book of the Law, is written in the form of a series of discourses spoken by Moses when the Israelites had reached the banks of the Jordan River and were preparing to cross over and occupy the land they long had sought. After a brief review of the period of their wandering, he solemnly enjoins them not to forget in coming years the divine care shown in their deliverance from slavery, the obligation to heed the Law, and the lessons learned in the critical days through which they had passed. This exhortation is then followed by a recital of the laws which are to be observed. The book ends with a song of Moses and his final benediction. "But no man knoweth his sepulchre unto this day."

There are many facts to support the conclusion now widely accepted that the major portion of Deuteronomy was the "Book of the Law" discovered in the temple at Jerusalem about the year 621 B.C., in the reign of King Josiah, and which led to the far-reaching religious and social reformation described in II Kings xxii. and xxiii. As already pointed out (see p. 35), the legislation of Deuteronomy was largely the work of a man who lived in the time of King Hezekiah, about 728 to possibly 686 B.C., but owing to the hostility to the prophets under a succeeding king the book was concealed in the temple

until accidentally found. While the "Book of the Law" is based upon older codes, its provisions bear the impress of an original genius who had caught the spirit of the ancient laws of Moses and who expanded and applied them to meet the needs of the age in which he lived. Deuteronomy is a book of epoch-making significance, "the expression of a profound ethical and religious spirit," the value of which can be fully appreciated only if it is studied with a knowledge of the age in which it became known. A further account of the book, with the Question Outline, will be given in a later chapter.

(6) Joshua

The book of Joshua continues the story of the conquest of Canaan and the manner in which the land was occupied. Though classified by the Jews as one of the "Former Prophets," its underlying sources are the documents JE, so that it may properly be placed with the first six books of the Bible (Hexateuch). These original sources, however, have been largely worked over by the group of writers known as the Deuteronomists, who lived toward the end of the seventh century, about four hundred years after the events related. Their principal work was the book of Deuteronomy, but members of this school also revised and edited other writings, notably Joshua, Judges, and Kings.

To the Deuteronomists, the foundation of all national prosperity and strength was fidelity in the worship of Jehovah and strict obedience to the Law. The root-cause of disaster was the immorality and idolatry which gained a foothold either through belief in the local deities of the land or through foreign influences. In the days in which the Deuteronomists lived the devastating effects of superstitious belief were widespread, and it was natural, therefore, that they should judge the past by the standards which they saw to be necessary in their own time. The complete extermination of those who introduced the debasing practices was considered by them to be a divine command.

True as the principle of fidelity was in itself, it must be realized that in the rigid application of it to the past certain

factors were not seen in due perspective. Neither success nor defeat could be wholly explained by the one formula, and it did not follow, as it was at times believed, that God's will was to destroy their enemies. The warfare of those early days was often ruthless, but the older records make clear the fact that the people who dwelt in the land were not all annihilated. (See Josh. xv. 63; Jud. i. 27–33.)

Further, the occupation of the land was a gradual process and was not achieved, as might first appear, by a sweeping campaign. The Hebrew invaders were for many reasons a hardier stock than the inhabitants of Canaan, but they gained ascendency by assimilation no less than by victory in battle. In some instances they succumbed to the inferior customs and the enervating rites of the religions of the land, but when these influences were resisted they rose in culture, and the amalgamation that took place was on the whole beneficial.

The incidents described in the older portions of Joshua are picturesquely told and supply information of an early period in Hebrew history. The idealized revisions, while not to be taken as history, contribute to our knowledge of the religious principles wrought out in the course of the nation's development.

Question Outline

1. By what distinguishing marks may the work of the Deuteronomic revisers be known? 2. Why is a knowledge of their viewpoint of practical importance for a correct understanding of this book? Illustrate.

3. What was the substance of the charge given to Joshua? (i.)

4. What may be inferred from the fact that the description of crossing the Jordan is a combination of older and later stories?

5. Principal George Adam Smith points out that Jericho, though "surrounded by resources," yet in war "has always been easily taken"; and that "her people seem never to have been distinguished for bravery."[1] How is this reputation borne out by the description in Josh. vi.?

6. What was the sin of Achan? (vii. 2–26.)

7. What ruse was employed by the Gibeonites? (ix.)

8. What fragment of a poem is quoted in x. 12–13?

[1] *The Historical Geography of the Holy Land*, pp. 266–268.

9. What was the approximate date of the invasion of Canaan?

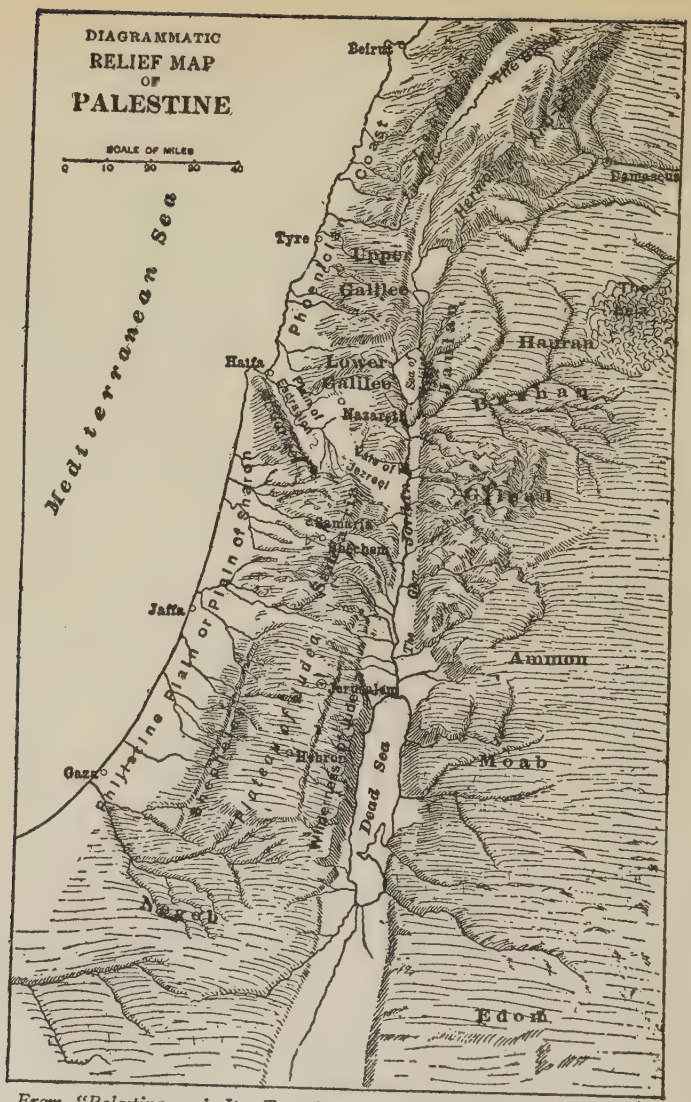
10. Read Joshua's farewell address. (xxiii., xxiv.)

SUBJECTS FOR FURTHER STUDY:

1. The records other than biblical which possibly refer to the invasion of Palestine by the Hebrews.

2. A more detailed examination of the literary structure of the book of Joshua.

Reference Reading. DRIVER, *Introduction*; MCFADYEN, *Introduction;* BAILEY and KENT, *History of the Hebrew Commonwealth,* Chap. VI; PETERS, *The Religion of the Hebrews,* Chap. V; BEWER, *The Literature of the Old Testament,* pp. 228–230, 262, 278; PEAKE, *Commentary,* chap. on Joshua; KENT, *The Historical Bible,* Vol. II, Chaps. XXXI-XXXII.



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CHAPTER IV

THE LAND OF PALESTINE

The land occupied by any people always exerts a conspicuous and determining influence upon their development and destiny. Its location and physical features supply of necessity the major problems with which they have to deal, and the effect of the environment upon common habits of action and manner of thought is a subtle but constant factor. Accordingly, before taking up the study of the books which describe the conquest of the land for which the Hebrews struggled, a survey should be made of its geographical characteristics.

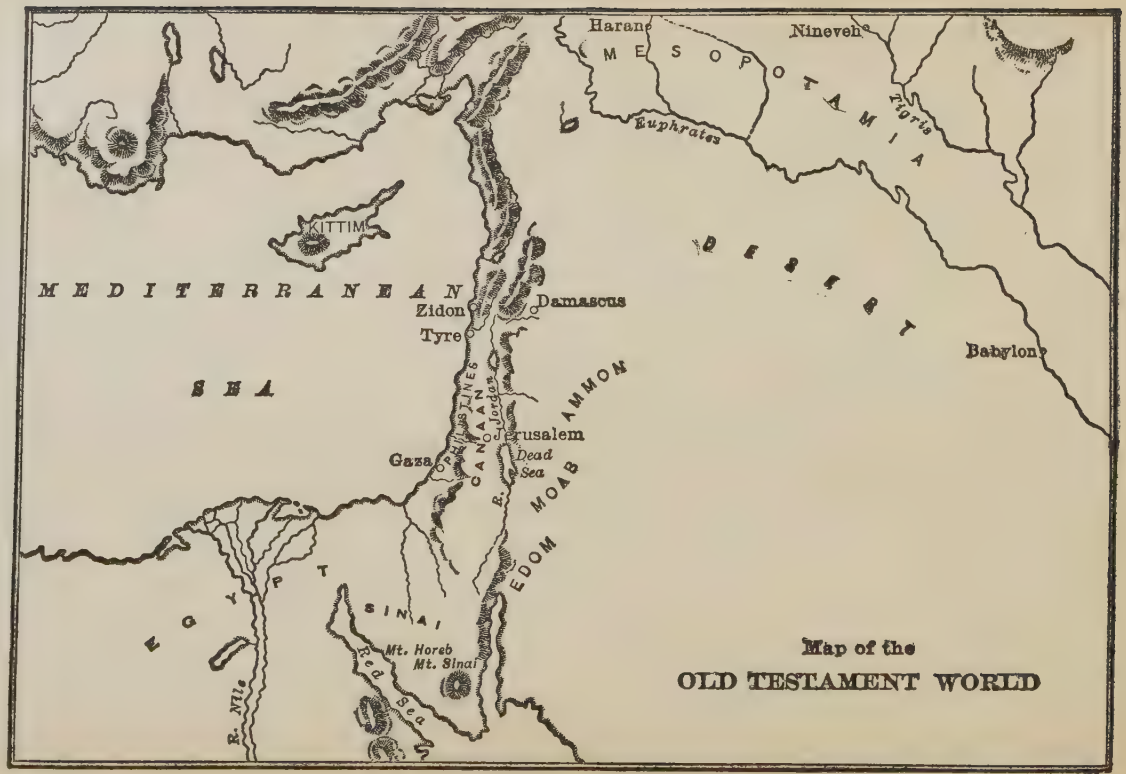
A narrow strip on the eastern coast of the Mediterranean Sea, Palestine, as it came to be called, served as a highway connecting three continents. To the north was the contact with Europe, largely unknown in ancient times; the Empires of Assyria and Babylonia in Asia lay to the east; and to the south, in Africa, was Egypt. Through the land ran the long roads used by the caravans of trade and often by the contending armies of the great powers. So situated, Palestine received the benefits and also suffered the hardships of a "buffer state." In area it was a small country, from north to south the familiar extremes of "Dan to Beersheba" were included in a distance of only one hundred and fifty miles, while the average width was perhaps seventy-five. The Kingdom at the time of David's reign (1010-970 B.C.) was about the size of the state of Vermont.

Four broad lines from north to south mark the appearance of the surface. The first, to the west, is the coastal plain named, according to locality, the plains of Sharon and of Philistia, with the headland of Mount Carmel toward the northern end. The second is a central mountain ridge, called in the Bible the "hill country," of Ephraim, Judah, or Naphtali. Inland from Mount Carmel on the coast is the Valley of Esdraelon,

triangular in shape, rich in fertility, and the scene of many battles. Some distance northward is snow-capped Mount Hermon, and still farther, Mount Lebanon. The third line is the Jordan Valley, cut increasingly deep by the river which, rising in the hills, passes through the Lake of Galilee and empties into the Dead Sea, nearly thirteen hundred feet below the Mediterranean. The banks of this "rift" change in character from slopes of luxuriant vegetation to barren stretches and steep terraces of rock. The fourth is the tableland lying between the Jordan Valley and the broad desert to the east. This East Jordan Plateau, as it is sometimes known, has an elevation of from two to three thousand feet, and the soil varies from pastures and productive fields to extinct craters and lava beds.

The region which was finally held and settled by the Hebrews was the central mountain ridge, and the modifying power of the land they occupied is plainly traceable both in their history and in their literature. Even as the territory was won, the mountain passes, the valleys and rivers, frequently had a decisive bearing upon the fortunes of war. The long trade routes which wound among the foothills or cut across the valleys provided channels of intercourse with surrounding countries, while national unity was promoted or hindered according to the condition and number of roads, which were the sole means of communication within the borders. To the superior fertility of some sections was due the greater prosperity of certain groups or tribes above that of others, giving rise to the inevitable problems of riches and poverty and the distribution of wealth. The varying climate and the wide fluctuations in temperature affected the minds and energies of the people and were not infrequently an element in their conception of a watchful and protecting Providence. Scenery of remarkable diversity and appeal stimulated the imagination and led to reflection. No one can read the Bible without being aware that in the earliest songs, in the Psalms and in the sayings and parables of Jesus, the scenic beauty of many parts of Palestine suggested the imagery in which the profoundest truths are expressed.

Beyond these aspects, the way in which the land as a whole



Map of the
OLD TESTAMENT WORLD

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was looked upon by the people was a sure index of their social and ethical progress. As written in the Law and as proclaimed by the prophets, the land was God's gift. To the extent that they saw in it His gift they realized that it was a possession entrusted to them in stewardship, to be used justly and for the welfare of all its inhabitants.

Question Outline

1. Draw a map of the land of Palestine, marking its main divisions and most important localities. 2. Indicate on the map the better-known towns and cities.

3. Describe some ways in which the occupation of the central mountain ridge affected the history and development of the Hebrews.

4. How did the fact that Palestine was a highway connecting the nations influence the religious outlook of its people?

5. Mention some passages in the Bible which show the influence of the scenery upon their modes of thought and expression.

6. Trace specifically the social and ethical consequences of the recognition that the land was God's gift.

Reference Reading. Smith, *The Historical Geography of the Holy Land;* Kent, *Biblical Geography and History;* Peters, *The Religion of the Hebrews,* Chap. II; Huntington, *Palestine and Its Transformation;* Wild, *Geographic Influences in Old Testament Masterpieces;* Peake, *Commentary,* art. "The Holy Land."

CHAPTER V

PROPHETIC HISTORIES

(1) Judges

The events related in the book of Judges belong to an age which has been called the "colonial period" of Hebrew history. This era, from about 1150 to 1050 B.C., followed the successful invasion of Palestine and was a time of rough living and almost constant warfare. The native inhabitants, outnumbering the Israelites and occupying fortified towns, soon undertook a vigorous campaign to crush the newcomers and to make of them slaves. To avoid this fate the Hebrews, who lived in scattered communities, had to demonstrate a superior hardihood and fighting strength.

Their most serious weakness was a lack of organized government. "Each man," it is said, "did that which was right in his own eyes." In addition there was among the groups a decline in loyalty, a tendency on the part of each tribe to become absorbed in its own affairs and to be indifferent to the welfare of its former comrades. Unless this spirit could be overcome by a higher claim than self-interest, defeat and subjugation by the Canaanites were inevitable.

The name "Judges" was applied to men who were the natural leaders. Skilful and courageous in war, they were called upon also to guide the internal affairs of the community and to administer simple justice. Occasionally power was grasped by men who were self-seeking and corrupt, but wherever the popular sentiment was sound such leaders were cast out.

In its present form the book of Judges is composed of old narratives, with later additions and interpretations. It contains an introductory survey of the condition of the country at the beginning of the period (i.-ii. 5); a central section which recounts many traditional stories of prominent leaders (ii.

6–xvi.) ; and an appended account of two incidents—the manner in which the tribe of Dan acquired new territory and the avenging of an outrage (xvii.–xxi.). The standard by which the rule of the successive Judges is either approved or condemned plainly indicates that the principal editors and revisers of the book shared the viewpoint of the authors of Deuteronomy. At the time of the Deuteronomic writers—the second half of the seventh century B.C.—the people suffered severely from incompetent monarchs, and it was also an age when they yielded quite generally to the lure of foreign cults. All national disaster, therefore, was interpreted as punishment, but in cases where the Judges undertook the work of reform the reward was seen in deliverance. A clear summary of this viewpoint of the Deuteronomic school will be found in Judges ii. 11–18, and in the longer passages, ii. 6–iii. 18.

There was a basis in fact for this pronouncement of a later age, but it is not sufficient for a complete understanding of the period and the reign of the Judges. For an accurate knowledge it is necessary to examine closely the older material in the book, which possesses the greater historical value and which depicts the events more nearly as they occurred. The religion of the book has been characterized as "powerful but primitive." At best it made for a closer unity and prepared the way for the winning of independence and the coming nation. The tales of heroic exploits in which the book abounds are so graphically told as to be unforgettable.

Question Outline

1. Describe the conditions of the country at the time of the Judges. 2. Was it fortunate or unfortunate that the inhabitants of the land were not driven out?

3. Why is it important to make the distinction between the older narratives of the book and the later revision?

4. Read carefully ii. 11–iii. 6, which gives the viewpoint of the Deuteronomic editors. 5. State the leading ideas in this section. 6. What was the basis for the judgment they made upon the past history? 7. What other factors must also be considered?

8. Make an analysis of the "Song of Deborah" (v.).

9. Why was the battle described in the poem of critical importance?

10. Who was Sisera?

11. Why did some of the tribes respond to the call of Deborah while others were indifferent?

12. What results followed from this battle?

13. What was the "sign of the fleece"? (vi. 37–40.) 14. How did Gideon select his army? (vii. 1–8.)

15. What does Jotham's fable of the trees illustrate? (ix. 7–15.)

16. What was Jepthah's vow? (xi. 30ff.). 17. What superstitious belief was the reason for his oath?

18. What was the test of "Shibboleth"? (xii. 5–6.)

19. In the story of Samson, and elsewhere, what gifts were attributed to "the spirit of Jehovah"? 20. Did the phrase have at this time a moral meaning?

21. What religious customs are described in chap. xvii.?

22. To what was the chaotic condition of society attributed?

23. Make an estimate of the office and achievements of the Judges.

SUBJECTS FOR FURTHER STUDY:

1. The state of culture among the Canaanites and its influence upon the Hebrews.

2. The extent to which Canaanitish superstitions affected the religion of the Hebrews.

3. Sacred places and sanctuaries.

4. The elements in the Hebrew religion which were capable of development into higher forms and conceptions.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction,* and *The Messages of the Prophetic and Priestly Historians,* pp. 121–126 (a short sketch of the structure and contents of the book of Judges); BAILEY and KENT, *History of the Hebrew Commonwealth,* Chap. VII; SMITH, *Old Testament History,* Chap. VI; BEWER, *The Literature of the Old Testament,* pp. 68, 81–82, also Chap. XV and pp. 278–279; HODGES, *How to Know the Bible,* Chap. VI; PEAKE, *Commentary,* chap. on Judges; KENT, *The Historical Bible,* Vol. II, Chaps. XXXIII-XXXIX.

(2) First and Second Samuel

As originally composed, First and Second Samuel formed a single work designed to carry on the narrative, begun in Joshua and Judges, of the settlement of Canaan, and particularly to describe the crises and circumstances which led to the

establishment of a monarchy (about 1030 B.C.). The transformation of a number of loosely joined tribes into a strong, unified nation was mainly the achievement of three men, Samuel, Saul, and David, and the history of the time is centered in the stories of their lives.

Like the Pentateuch, these two books bear the marks of having passed through successive stages of combination and revision. The beginnings were short, separate biographies and histories which embodied in writing many oral traditions. That these records were later woven together with added comment may be seen from citations and also from occasional differences in viewpoint. "The Book of Jashar" is cited as the source from which was taken David's lament over the death of Saul and Jonathan (II Sam. i. 17–20). The account of the choice of Saul is apparently derived from two independent traditions, one showing the necessity and the other the danger of having a king (I Sam. viii.–xii.). Invaluable information is thus supplied for a knowledge of the age, the narratives often revealing the thought and the feelings of those who lived amid the scenes which they relate. Especially noteworthy is the long section, II Sam. ix.–xx., probably the actual account of an eye-witness, and unequaled, it is said, both as history and as literature by any writing of a similar nature found elsewhere in the ancient Orient.

Many descriptions throw light upon the current religious beliefs and practices. There is a reference to casting lots as a means of determining guilt (I Sam. xiv. 36–46), and the story is told of magic power attributed to the ark as an explanation of plague (I Sam. v.). Prophets went about in groups, playing musical instruments and behaving ecstatically (I Sam. x. 5–10); a single prophet boldly rebuked a king (II Sam. xii. 1–15). But the main interest lies in the depicting of character. Samuel was a king-maker as well as seer; Saul, a valiant fighter, but defeated in peace by his own weakness; David, a poet, outlaw, hero, monarch, a man of impulses good and bad, in his best days devoted to the service of God, but haunted to the end by the nemesis of guilt.

Question Outline

1. Read the story of Samuel's youth (I Sam. i.–iii.).
2. Describe the battle with the Philistines and point out why the defeat of the Israelites was a crisis in their history (I Sam. iv.). 3. Who were the Philistines? 4. What was at stake in the warfare with them? 5. What happened to the ark?
6. What action became necessary in order to meet this crisis?
7. Study carefully the account of the selection of Saul by comparing the following passages: I Sam. ix.–x. 16, with viii., ix. 17–26, xii.
8. What are the two views as to the demand for a king?
9. Do they contradict or supplement each other?
10. What was the behavior of the band of prophets? (I Sam. x. 5ff.) 11. What is implied by the question, "Is Saul also among the prophets"?
12. What ban was imposed by Saul and how was it violated? (I Sam. xiv. 24ff.) 13. What action was taken by the people and why?
14. Why did Samuel pronounce Saul unfit to be king? (I Sam. xv.)
15. By what standard is the order completely to exterminate the enemy, which Samuel believed was a divine command, to be judged?
16. What incidents brought David into fame? (I Sam. xvi. 14–23, xvii.)
17. What was the cause of Saul's enmity to him? (I Sam. xviii.)
18. What were some of the plots to kill David? 19. By whom was he befriended? (I Sam. xix.–xxiii.)
20. How did David again show his magnanimity? (I Sam. xxiv.)
21. Describe the final events in the life of Saul; what was the incident of the witch of Endor? (I Sam. xxvi.–xxxi.)
22. Study the lament of David over the death of Saul and Jonathan, which is one of the oldest poems in the Bible (II Sam. 1–17).
23. Make a discriminating study of the life of David as related in First and Second Samuel. 24. What was his greatest achievement? 25. What accounts for the strong appeal which he made to the people of his own age and to later generations?

SUBJECTS FOR FURTHER STUDY:

1. The sources of First and Second Samuel and how these books reached their present form.
2. Religious standards and practices at the time of David.

3. The belief that the taking of the census was a sign of divine disfavor (II Sam. xxiv.; compare I Chron. xxi. 1).
4. The ark, its contents, and how it was regarded.
5. The meaning of the names "prophet" and "seer."
6. The growing moral authority of individual prophets (II Sam. xii. and elsewhere).
7. The importance of selecting Jerusalem as the capital.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* BAILEY and KENT, *History of the Hebrew Commonwealth,* Chaps. VIII, IX, X; SMITH, *Old Testament History,* Chaps. VII, VIII; PETERS, *The Religion of the Hebrews,* pp. 125–129; BEWER, *The Literature of the Old Testament,* pp. 22–28, 82–86, 231–233, 279; TAYLOR, *Prophets, Poets, and Philosophers of the Ancient World,* pp. 78–83 (a discriminating estimate of the character of David); PEAKE, *Commentary,* chap. on I and II Samuel; KENT, *The Historical Bible,* Vol. II, Chaps. XL–LV.

(3) First and Second Kings

First and Second Kings, originally one volume like the books of Samuel, trace the history of Israel from shortly after 1000 to 562 B.C. Within these four centuries the nation reached its highest level of power and wealth and also suffered the severest calamities. In the court intrigue of David's closing years, Solomon came to the throne and by shrewd statesmanship extended the national borders, built up a flourishing commerce, and through the erection of an imposing temple gave religion an official establishment. But though famed for wisdom, the despotic character of Solomon and his love of magnificence did irreparable injury. Liberty was suppressed, taxes became an intolerable burden, religion was corrupted and diverted into display. Upon his death a revolt took place, with the result that the nation was split into two parts and civil war ensued for many years. In the course of the centuries following, the armies of powerful empires invaded first the North and then the South, until the whole land was in the possession of the conquerors and the inhabitants deported. The second book of Kings ends with the release of the King of Judah from prison in Babylon, while the people were still held captives.

From an examination of the books it may be seen that, like the other writings which have thus far been studied, they are made up of older material and of later revisions. Here again

the chief editors belong to the Deuteronomic group, whose foremost aim, it will be recalled, was not to give an exact history, but to teach the lessons which history revealed to them. Thus long, and in many respects important, periods are often summarized in a few sentences. Rulers are praised or censured according as they permitted or opposed the practices of paganism. This formula with slight variation is frequently repeated: "And he [Jeroboam of Israel] reigned two and fifty years. . . . And he did that which was right in the sight of Jehovah. . . . Howbeit, the high places were not taken away. . . . And Jehovah smote the King . . . and Jotham, the King's son, was over the household, judging the people of the land" (II Kings xv. 2–5).

Insistence upon purity in worship was not merely a matter of ceremonial correctness. The denunciation of homage paid to other gods was severe, but it was rightly felt that with forms of religion which involved at times the degrading custom of child-sacrifice there could be no compromise. Still there was much more in the age covered by the books of Kings than could be summarized in the one formula of the Deuteronomic school. The years between the reign of Solomon and the Babylonian captivity (975–586 B.C.), especially the eighth century, were the most critical and the most creative period of Hebrew history. The growing complexity of the civilization and the rapid increase of wealth presented many new social issues; contact with world powers demanded a changed outlook and a wiser statesmanship. Religion had either to rise to higher levels, spiritual and moral, or become impotent.

The men through whose creative work these new needs were met were the prophets—Amos, Hosea, Isaiah, and Micah. It is in their writings that we find indispensable information supplementing the compact summaries given in Kings. For this reason the material in Kings will be examined only to the end of chap. xiv. of the second book. At that point a survey will be made of the era of the great prophets, after which the prophetic books will be studied in order, with appropriate reference to the chapters in Kings.

Question Outline

The Reign of Solomon and the Revolt that Followed: I Kings i.–xvi. 1. Under what circumstances was Solomon made King? 2. How did he get rid of those who opposed him?

3. For what ideal aspiration was Solomon later known?

4. What illustration is given of his wisdom in settling a dispute?

5. What characterized his national policy?

6. In addition to the royal palaces, what edifice was erected?

7. How did Solomon obtain labor for carrying out his program of material magnificence? (I Kings v. 13–17; compare I Sam. viii. 11–17.)

8. To what ends was the temple dedicated? 9. What share in the temple were the non-Jewish people to have?

10. Read the incident of the visit of the Queen of Sheba.

11. What was the effect of Solomon's practice of polygamy?

12. Upon the death of Solomon, what ultimatum was drawn up in popular assembly and presented to his son? (xii.) 13. Describe the way it was received. What was the outcome?

14. Note the approximate date, 934 B.C., when the Kingdom was divided into North and South. (Hereafter the North is often referred to as Israel or Ephraim, and the South as Judah, Samaria becoming the capital of the North and Jerusalem of the South.)

15. Make an estimate of the reign of Solomon. 16. Why did his rule make an impression on later centuries?

17. What in general were the conditions in the years following the revolution? 18. Why were there five kings in the Northern Kingdom in forty-seven years?

The Religious and Social Reforms of Elijah and Elisha: I Kings xvii.–II Kings x. 1. What popular stories were told of Elijah? (I K. xvii.)

2. Why and by whom was he called "the troubler of Israel"? (I K. xviii. 1–18.)

3. What issues were at stake in the contest on Mt. Carmel? (I K. xviii. 19–46.)

4. What was Elijah's experience in the wilderness? (I K. xix. 1–13.)

5. What is meant by "the still, small voice"?

6. Wherein was this an intimation of an epoch-making change in the development of religion?

7. Why did the Syrians wish to fight in the plain? (I K. xx. 22–23.)

8. Read the story of Naboth's vineyard and state the principles involved. (I K. xxi.)

9. What account is given of the end of Elijah's career? (II K. i.–ii.)

10. How was the choice of his successor indicated?

11. State the main incidents in the healing of Naaman (II K. v.).

12. What is related of the axe-head? (II K. vi. 1–7.)

13. What insight did Elisha seek to awaken when the city was besieged? (II K. vi. 8–23.)

14. What further narratives indicate the activity and influence of Elisha? (II K. vii.–ix.)

15. What unjustifiable act was committed by Jehu? (II K. x.)

16. What summaries and estimates are made of the reigns of the succeeding kings? (II K. xi.–xiv.)

SUBJECTS FOR FURTHER STUDY:

1. The meaning of "wisdom" as used in reference to Solomon.

2. The extent and power of the Hebrew nation under Solomon; the buildings erected by him; the consequences of admitting foreign cults.

3. The origin and character of the stories of Elijah and Elisha.

4. The literary activity of the age (between 900 and 750 B.C.). Note the sources used in Kings. Recall that the material in the documents J and E was collected in this period.

5. The Assyrian records which shed light on the events in Palestine as well as give information concerning the world outside.

6. The "Moabite Stone"—the extent to which the inscriptions on this monument contribute to an understanding of the record in Kings.

7. The method employed by the writers in this age for computing dates, the reign of kings, etc. How these data may now be tested.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction,* and *The Messages of the Prophetic and Priestly Historians,* pp. 95–99, 177–185 (a brief sketch of the structure of the books and their general characteristics); BEWER, *The Literature of the Old Testament,* Chap. XV; CORNILL, *The Prophets of Israel,* pp. 27–36; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chaps. XI-XV; SMITH, *Old Testament History,* Chaps. IX, X, XI to p. 209; PETERS, *The Religion of the Hebrews,* pp. 158–165 on the influence of David and Solomon upon the development of ritual, and pp. 175–180 on the stories of Elijah and Elisha; PEAKE, *Commentary,* chap. on I and II Kings; KENT, *The Historical Bible,* Vol. II, Chaps. LVI-LX, Vol. III, Chaps. LXI-LXV; HASTINGS, *Bible Dictionary,* arts. on I and II Kings, David, Solomon, Elijah, etc.

CHAPTER VI

FOUR PROPHETS OF THE NEW RIGHTEOUSNESS

The eighth century before Christ marks one of the most significant epochs in the history and religion of the Hebrew people. Under the skilful and aggressive reign of King Jeroboam II, the Northern Kingdom (Ephraim, sometimes called Israel) had reached its highest stage of success and power. A series of brilliant victories over their troublesome neighbors had enabled them to recover much of the territory lost in the preceding wars, and the domain of Israel was larger than it had been for generations. In the Kingdom to the South (Judah), the natural protection of the hills had made possible a more peaceful development than in the North, and when Uzziah came to the throne the sense of security was further strengthened by fortifications and well-equipped armies.

In both Kingdoms wealth had vastly increased. The population of cities grew with amazing rapidity, commerce flourished, and luxuries unknown in the years of agricultural toil became the accepted standards of everyday living. Buildings of striking magnificence were reared, there were "winter houses and summer houses," with couches of ivory and expensive draperies, and on all sides excess.

Religious Display. Outwardly, religion was influential and prosperous. Public ceremonies centered in religious festivities. Sacrifices were regularly and punctiliously offered, and crowds flocked to local sanctuaries to gratify their desire for spectacular enjoyment in tawdry symbolism, which was skilfully fostered by a well-organized priesthood, officially sanctioned by the state. Jehovah was worshiped as the national Deity, and the belief was widespread that He looked upon them with special favor. For were they not His chosen people? Did not the defeat of enemies and their own prosperity betoken

His approval? His interests, they felt, were bound up with their fortunes. His name and His strength were exhibited and demonstrated by their success; how could He, then, permit disaster to befall them? "Jehovah, God of Hosts, is with us," they declared, and the "Day of Jehovah" was confidently expected as the time when once and for all their foes were to be smitten and Israel was to be supreme. To question this belief was both treason and blasphemy.

Fatal Weaknesses. But in this situation there were at least three elements of fatal weakness. Religion could not long survive in the form it had then taken without loss of the spiritual and moral heritage which, from the time of Moses, had been the noblest possession of the race. The age demanded a courageous reform. There was need of a new comprehension of the character of God, far other than the assumption that to be chosen of Him meant material riches and national preëminence.

A further weakness was in the structure of the social life. The sudden expansion of trade and affluence, without corresponding growth in moral integrity, was working its disastrous results. The small landowners of the simpler rural communities were swept away by the lure of cities and the spread of huge estates. Want and distress existed in sharp contrast to indulgence and luxury. The unemployed were numerous and pawnbrokers carried on a relentless and profitable traffic. Under the strain of poverty and wealth, character had broken down; dishonest and unscrupulous dealing were condoned if successful, and bribery and graft corrupted the administration of justice.

The Advance of a World-Power. Added to these undermining forces at home, a new foe was preparing to strike from without. To the east was the mighty power of Assyria. The thrust of her armies had already been felt in the region of Palestine, but for a time the kings of Assyria were occupied with internal difficulties, which permitted the smaller neighboring nations to regain their confidence. This fancied security, however, was not for long. Led by an ambitious monarch,

Assyria was soon to set forth on a policy of deliberate world-conquest.

How the two Kingdoms, Israel and Judah, would meet this new peril was thus the supreme test of national character. Would the danger be foreseen? Absorbed as the people were in trade and gain, complacently assuming that the interests of the Deity were so identified with their fortunes that He could not allow them to suffer defeat, would heed be given to men of wider knowledge and truer spiritual insight? Was it possible, by taking measures sufficiently in advance, to prepare the people for the shock of contact with a world-power, and by a wise national policy to preserve, at least in some degree, their independence? What would be the effect of this increasing danger upon their religious life? Assyria, many times greater than Israel in material and military strength, was a worshiper of other gods. If the favor and protection of Jehovah were indicated by the success of the nation that worshiped Him, what would be the meaning of invasion and disaster? Were the gods of the Assyrians stronger than He?

The Prophets. These issues—social, political, and religious—form the background of the work of the great prophets of the eighth century. To estimate the importance and extent of their work it is necessary to see clearly what constituted the special mission of the prophet. In the Old Testament the name "prophet" has no kinship with soothsayer or clairvoyant. A prophet was not a person whose chief concern was "the dark secrets of the future." He often spoke of what was to be, but he did so by insight no less than by foresight. The characteristic mark of the prophet was his ability to see God in the present, living and moving in the midst of history and of daily events. The root-meaning of the word is "a commissioned speaker," he who delivers a truth, a message, on behalf of another and by an authority greater than his own. In essence, the work of a real prophet was always to proclaim some new and higher truth. The first and immediate application of what he announced was to the needs of his own age, though frequently it had also a larger reference and found

fulfilment in a later age. At the time we have just reviewed, the eighth century B.C., the imperative need was for a new sense of righteousness, for a truer knowledge of God. The prophets as "commissioned speakers" were the men through whom knowledge of Him was permanently enlarged.

Reference Reading. BAILEY and KENT, *History of the Hebrew Commonwealth,* Chap. XVI (a brief sketch of the historical situation); SMITH, *The Book of the Twelve Prophets,* Vol. I, Chap. III, "The Eighth Century in Israel," also Chap. II, "The Prophet in Early Israel," and Chap. IV, "The Influence of Assyria Upon Prophecy"; OTTLEY, *The Hebrew Prophets,* Chap. I, "The Meaning, Origin, and Early History of Prophecy," and Chap. II, "The Prophets of the Eighth Century B. C.," to p. 20; CORNILL, *The Prophets of Israel,* pp. 1–15.

(1) AMOS

(About 760 B.C.)

The book of Amos is the substance of an address delivered by him at Bethel about the year 760 B.C., probably on the occasion of a harvest festival. In originality of content as well as in date of deliverance it marks the beginning of a new period of prophetic activity and inaugurates one of the great advances in the spiritual progress of mankind.

Amos was a man of no official rank and when taunted as a professional prophet resented the charge. He speaks of himself as a herdsman and grower of trees who felt impelled to utter the truths he saw. His appearance at Bethel was sudden and dramatic. With remarkable oratorical skill he dealt directly and concretely with plain facts and familiar occurrences. The reforms he urged were radical and incisive. They involved him in personal danger, but he refused to keep silent. In graphic figures of speech drawn from the rugged surroundings of his occupation, in fidelity to the command his conscience had heard, he insisted upon social justice as the sole test and evidence of genuine religion.

His speech has fortunately been well preserved. The passages ii. 4–5 and ix. 11–15 are later additions, but these do not obscure the force and application of the principles which he proclaimed.

Question Outline

(Compare II Kings xiv. 21–xv. 7)

1. What do the following passages indicate as to Amos' personal history and experiences: i. 1, iii. 12, v. 19, vii. 14?

2. How did his experiences as a herdsman contribute to his work as a prophet? 3. What were his opportunities for observing life and conditions in towns and centers of trade? for gaining a knowledge of events in surrounding nations?

4. How did he begin his address? 5. What crimes had the neighboring nations committed? (i. 3–ii. 3.)

6. With what practices did he charge Israel? (ii 6–8, iii. 9, 10, v. 11, 12, vi. 3–6, viii. 4–7.)

7. What was to follow as a result of these offenses? (ii. 13–16, iii. 11–15, vi. 11–14.) 8. To what nation does Amos here refer as the one through which punishment will come?

9. Considering the prevailing views, how would such declarations be received by the people? 10. Why did they feel disaster could not befall them?

11. What popular belief is implied in iii. 2, and how did Amos reverse the ordinary application?

12. What was commonly meant by "the day"? 13. What different meaning was given to the phrase by Amos? (v. 11-20.)

14. What events were interpreted by him as warnings? (iv. 6–11.)

15. Of what did religion at that time mainly consist? 16. How did Amos speak of ritual observances? (iv. 4–5, v. 21–26.)

17. What was the one real requirement?

18. What precisely did Amos mean by the phrase "seek Jehovah"? (v. 6.)

19. Did he regard the downfall of the nation as inevitable? (v. 4–6, v. 14–15.)

20. What charge was made against him and by whom? (vii. 10–13.) 21. Was this a just charge? 22. Why did he resent the insinuation that he was a prophet by profession?

23. The figures of speech in iii. 3–8 are probably the prophet's vindication of his right and duty to speak. Consult Smith, *The Book of the Twelve Prophets,* Vol. I, pp. 81–83, or one of the other reference books, and state Amos' argument in your own words.

24. How did Amos enlarge the people's thought of God?

25. What did he assert to be the essential nature of God?

26. What was his conception of religion?

27. Why is Amos called the prophet of conscience?

SUBJECTS FOR FURTHER STUDY:

1. The records showing the advance of Assyria, particularly under Tiglath Pileser III; the manner in which conquest was made; the deportation of peoples, etc.

2. The social conditions at the time of Amos. To what was due the increase in wealth? the increase in poverty? What were the effects of the rapid growth of cities? What were common practices in commercial life?

3. The new meaning given to the name prophet by the work of Amos.

4. A study of the way in which Amos gained his original and higher convictions.

Reference Reading. SMITH, *The Book of the Twelve Prophets,* Vol. I, Chaps. V–XI; GORDON, *The Prophets of the Old Testament,* Chap. III; KENT, *The Historical Bible,* Vol. III, Chaps. LXVI-LXVIII; CORNILL, *The Prophets of Israel,* chap. on Amos; PETERS, *The Religion of the Hebrews,* Chap. XIII to p. 217; DRIVER, *Introduction;* MCFADYEN, *Introduction;* BEWER, *The Literature of the Old Testament,* pp. 87–93.

(2) HOSEA

(About 740 B.C.)

Hosea, a younger contemporary of Amos, was active as a prophet in the Northern Kingdom about the years 750–735 B.C. The situation he faced, however, was far more critical than in the days of his predecessor. National disaster, which seemed to those who listened to Amos at Bethel scarcely possible, now appeared to be inescapable. Extravagance had brought exhaustion, and misrule anarchy, one king being assassinated within six months after the beginning of his reign. The Assyrian armies, once ignored because remote, had invaded the borders and a portion of the land had been permanently wrested from Israel. The usurper, Menahem, who had seized the throne by violence, was made an Assyrian vassal, retaining only a semblance of power by the payment of heavy tribute (II Kings xv. 19–20). A pro-Egyptian party, like a "silly dove" (Hos. vii. 11), was an easy prey for intriguing emissaries who baited the trap with deceptive promises of support. Factions divided the nation against itself, and the complete collapse

of the Northern Kingdom was not far distant. In fact—to trace the history somewhat after the date when the book of Hosea was written—the capital city of Samaria was captured by the Assyrians in 722 B.C., its inhabitants deported never to return, and the land occupied by a mixed population brought in by the conquerors.

These tragic circumstances are reflected in Hosea's writing. Like Amos, he was fearless in attacking the injustice and extravagance which had so weakened the nation, and he likewise saw in the impending fate a judgment upon its corruption and folly. But Hosea looked further, beyond the day of catastrophe to the day of restoration. Disaster was not only the consequence of violated moral law; it was also a discipline by which a just and merciful God taught men wisdom and new truth.

In his own life Hosea knew the painful experience of an unfaithful wife. Through this sorrow he came to a clearer knowledge of God and saw an analogy of His relation to men. The sanctity of the bond between the nation and God had been betrayed. The people had forgotten their fidelity to Him and were seeking the favor of the local Baals, because it was believed that they had the power to give men wealth. The consequences of this infidelity must be learned in a bitter school, but in time men would come to a better understanding of God; they would know His affection for them, and through recognition of this truth a new bond between God and the nation would be established in uprightness and honor. This central teaching of the affection of God entitles Hosea to rank among the pioneer prophets as one who grasped to some degree the basic teachings of the New Testament.

As to the composition of the book, the main sections showing the principles taught by Hosea are sufficiently clear, but there are passages which present difficulties. The writing is not, like that of Amos, a consecutive argument, but a collection of notes and speeches with occasional comments by later editors. Chaps. i. and iii. record his feelings and thoughts upon the distressing conditions of his home life; chaps. iv.–xiv. apply

to the confused events in the life of the nation after the death of King Jeroboam.

Moreover Hosea's style is somewhat obscure. For beauty of expression as well as for loftiness of thought his ability is unsurpassed by any prophet of the Old Testament. He was a man whose nature was sensitive and deep; a lyric poet rather than a logician, and his conflicting emotions caused by the tragedy in his home and the downfall of his country are apparent in all his utterances.

QUESTION OUTLINE

1. What comparison did Hosea make between his own experience and the behavior of the people toward God? (i.–iii.)

2. Who were the "false lovers" whom the people sought?

3. Why were the local gods worshiped? (ii. 5–23.)

4. What fact was ignored in such worship?

5. How did this infidelity to God lead to infidelity in human relations? 6. Illustrate this from some of the practices described in the book.

7. What two things are specified as Jehovah's controversy with the people? (iv. 1–2.)

8. Why did Hosea stress the necessity for knowledge in religion? (ii. 8, iv. 6, vi. 6, xi. 3, etc.) 9. Trace the connection which he makes between knowledge and conduct.

10. What hindered knowledge? (iv. 11–19.)

11. What special circumstance demanded a new kind of leadership for the nation? (Consult introductory notes, and also p. 70.)

12. What was the character of the priests and princes? (v. 1–15.)

13. Name some of the reasons for their incompetence.

14. What two measures to ward off disaster were advocated by those in control of the nation? (vii. 11, viii. 9, xii. 1, xiv. 3.) Explain the implications of this policy.

16. What concretely did Hosea mean by speaking of the nation (Ephraim) as "mixing himself among the people"? (vii. 8–9); as "a cake not turned"? (Compare viii. 8–10.) 17. How did such characterization apply to politics? to the social life? to religion?

18. What was necessary in order to make the life of the nation sound?

19. As noted above, Hosea insists upon a true knowledge of God; what did he declare to be the nature of God? (See p. 75; also ii. 8, 19–20, vi. 1–4, xiv.)

20. If the people rightly comprehended the affection of God, what results would follow?

21. Compare Hosea's conception of God with that of Amos.

SUBJECTS FOR FURTHER STUDY:

1. The extent to which Baal worship was regarded as legitimate as long as Jehovah was acknowledged as the supreme Deity.

2. Was Hosea the first prophet or teacher to declare that the worship of local gods was an offense against Jehovah? Compare the work of Hosea with that of Elijah in this respect.

3. Did Hosea by implication limit the affection of God to Israel?

4. The condition of the text. What comments are later additions?

5. The fate of the "Ten Lost Tribes" after the fall of Samaria.

6. The Assyrian records of the invasion and conquest of the Northern Kingdom.

Reference Reading. SMITH, *The Book of the Twelve Prophets,* Vol. I, Chaps. XII-XXIII; CORNILL, *The Prophets of Israel,* chap. on Hosea; BEWER, *The Literature of the Old Testament,* pp. 94–99; PETERS, *The Religion of the Hebrews,* pp. 217–225; DRIVER, *Introduction*; McFADYEN, *Introduction;* KENT, *The Historical Bible,* Vol. III, Chaps. LXIX-LXXI; GORDON, *The Prophets of the Old Testament,* Chap. IV.

(3) ISAIAH (i.–xxxix.)

(740–700 B.C.)

The prophet Isaiah was, next to Moses, probably the most influential figure in Hebrew history. Amos was a herdsman and grower of trees whose words of warning were regarded by his hearers as treasonable and blasphemous. Hosea was a poet and teacher whose lofty message was unheeded by a people who soon were torn from their homes and lost among the nations. It is commonly supposed that Isaiah was of princely birth, since he was familiar from youth with court life and active in public affairs for nearly forty years. His counsel, though often rejected, was still sought by rulers in grave crises, and at the end of his career he became the leader through whom the land was saved from destruction.

With the collapse of the Northern Kingdom in 722, the center of interest was transferred to the South (Judah). The capital of the Southern Kingdom was Jerusalem, and in this city Isaiah did his most important work. During his lifetime

there were three principal events which had a direct bearing upon his endeavors and teaching. The first was the alliance between the North (Ephraim or Israel) and Syria (see map) about the year 734 B.C., for the purpose of forcing the South to join in armed resistance against Assyria. As will appear, this was the occasion on which Isaiah first showed his ability as a prophet and statesman. The second was the actual overthrow of the North by the Assyrians, witnessed by Isaiah, the significance of which he interpreted in the light of profound principles governing the rise and fall of nations. The third event was the invasion of Judah by the Assyrian forces, culminating in the seige of Jerusalem in 703–701 B.C. In this crisis Isaiah demonstrated that he was not only a prophet and statesman of spiritual insight and political wisdom, but also a man of personal courage and of action.

Within Jerusalem the religious and social conditions were in general the same as those which existed in Samaria and the North up to the day of the downfall. Between the North and the South there was, in the matter of perverted justice, political blindness, and debasing forms of religion, little to choose (see p. 70).

As prophet and teacher, Isaiah was the successor and inheritor of Amos and Hosea, and it may be assumed that he knew their writings and deeds. At least he stood for the same ethical and religious standards. But he was also a man who had a new truth to proclaim, and in his conception of the Messianic reign of peace he gave to his nation and to the world an imperishable ideal.

The book that bears the name of Isaiah should be divided into at least two main parts: (1) chaps. i.–xxxix., and (2) chaps. xl.–lxvi. (Strictly speaking, several subdivisions should also be made.) Only the first section (i.–xxxix.) is to be studied for a knowledge of the life and teachings of Isaiah. As will be apparent from even a single reading of the book, chaps. xl.–lxvi. are addressed to a situation totally different from that which is the background of chaps. i.–xxxix. In the opening sections of chaps. xl.–lxvi. the people to whom the author writes are captives in Babylon, where they were taken

over one hundred years after the time of Isaiah. That these two writings, originally separate, should have been copied in the course of transmission as one manuscript is quite comprehensible. They are, nevertheless, just as surely two books as though each were found in the Bible under its own title.

In the first division the material is somewhat miscellaneous both in character and origin. The genuine speeches and writings of Isaiah are scattered and not arranged in chronological order, so that a sense of lack of connection can be avoided only by careful study. His long and many-sided career, the changing conditions which he had to face, his numerous addresses and his ceaseless energy make it necessary to select the passages with close attention to the circumstances to which they are related. Further, within these chapters, comments and additions have been made by later compilers and editors. For example, chaps. xxxvi.–xxxix. are obviously an historical appendix based upon the narrative in Second Kings. But notwithstanding the complex nature of the record, the character, achievements, and dominating convictions of Isaiah are clear and impressive.

Question Outline

(Compare II Kings xvi.–xx.)

Isaiah's Commission: vi.

(Isaiah came to a realization of his life-work as the result of a decisive experience in the temple which probably took place in the year 740 B.C. An account of this experience was written by him some ten or fifteen years later, and is now found in chap. vi. Selecting this chapter as the first to be studied, it describes "the spiritual process which the prophet actually passed through before the opening of his ministry. But it is that, developed by subsequent experience, and presented to us in the language of outward vision."[1] Its significance may be best understood if studied in the light of the psychology of religious experience.)

1. What is here perceived to be the essential character of God? (vi. 1–3.) 2. The root-meaning of holiness is "to set apart, to make distinct." In what ethical sense was God "set apart"? 3.

[1] Smith, *The Book of Isaiah*, Vol. I, p. 58.

What was the effect upon Isaiah of this realization? (vi. 5–7.) 4. To what did it lead? (vi. 8.)

5. What is the meaning of vss. 8–10?[1]

6. In what condition will the land be left as a result of invasion? (vi. 11–12.)

7. But in spite of this widespread destruction, with what hope does the chapter end? 8. What is meant by the "holy seed"?[2]

An Appeal to Reason and Repentance: i.

(This chapter appears to have been written toward the end of the prophet's career, when the land had suffered heavily from invasion, presumably by the armies of Assyria, in 703–701 B.C. It is an excellent statement of Isaiah's teaching and quite properly serves as an introduction to his writings.)

1. From what stupidity did he seek to arouse the people? (i. 2–4.)

2. What was the condition of the land at the time? (i. 5–8.)

3. Was this state of affairs due solely to invasion? 4. Why was the nation incapable of effective resistance? i. 21–23.)

5. Were the people religious? (i. 11–15.)

6. What were God's actual requirements? (i. 16–17.)

7. What was God's appeal to reason? (i. 18.) 8. In what way was their behavior the result of not using their intelligence?

9. Was the disaster which had befallen the land only for punishment? 10. For what purpose was it intended? (i. 24–31.)

The Present and the Future Contrasted: ii., iv.

(Isaiah is remarkable as a man who combined the ability to form practical judgments based upon a knowledge of facts, with an unfailing idealism supported by a profound religious faith. Chaps. ii.–iv. consist of a number of short speeches, evidently delivered on different occasions, in which these two characteristics are strikingly illustrated. The chapters are generally assigned to the period before 735 B.C., though portions may have been written later.)

1. Read the description of the ideal future in ii. 2–5. 2. To what extent is the ideal international? 3. What is meant by the statement "they shall beat their swords into ploughshares," etc.? 4. What is to be the basis for disarmament?

5. Read the account of existing conditions in ii. 6–iv. 1. 6.

[1] *Ibid.*, Vol. I, pp. 78–90.

[2] The authenticity of vs. 13 has been questioned. That a small group within the nation would be left, and that by their efforts a new nation would arise are, however, convictions which Isaiah undoubtedly held.

What were some of the superstitions of the time? 7. What use was made of wealth? 8. What sort of men held positions of authority? 9. What was the character of those who were prominent? 10. What connection was there between extravagance and injustice?

11. Passage iv. 2–6 is another description of the new day ("that day"). What group was to work for its realization? 12. How was the blood of Jerusalem "to be purged"?

The Parable of the Vineyard (about 735 B.C.): v. 1. What is the main point of this parable? 2. How was it opposed to the popular view?

3. What were the "wild grapes" which the land had produced?

4. State specifically the further practices which Isaiah enumerated as a misuse of privilege. (v. 8–24.)

5. What was the evil of "joining house to house"? (v. 8) of putting "darkness for light," etc.? (v. 20.)

6. What significance was seen in the advancing armies of Assyria? (v. 24–30.)

Isaiah's Advice to the King and to the People: vii.–viii.

(These chapters are again a collection of speeches and writings, but they are not far separated in time—approximately between 735 and 732 B.C.—and they have a definite sequence in their teaching. The occasion which brought about the interview between Isaiah and the King was a coalition formed by the North (Israel or Ephraim) with Damascus to invade Judah (the South).

1. Describe Isaiah's interview with King Ahaz (vii. 1–9). 2. What did he say would be the outcome of the coalition?

3. What "sign" was then promised? (vii. 10–16.) (Consult Smith, *The Book of Isaiah,* Vol. I, pp. 113–118.)

4. The King's plan was to call upon the Assyrians for aid. What did Isaiah declare would be the consequence of this policy? (vii. 17–25.)

5. Chap. viii. is a collection of speeches addressed to the people. Note the arguments which reënforce his statements to the King.

The Coming of the Ideal King: ix. 1–7.

(Whether this glowing description of the Ideal King, whose reign would bring the new age, was written shortly after the interview with the weak king Ahaz or some time later is not easily determined, but the two scenes are well placed in contrast.)

1. What is to be the foundation of the rule of the Ideal King?
2. Is peace a cause or a consequence?
3. What is the significance of the phrase "the zeal of the Lord of hosts will perform this"? (ix. 7.)

Further Messianic Prophecies: xi. 1–10, xxxii. 1–20, xxxv. 1. Without discussing at this point the matter of precise dates, read the following passages descriptive of the Messianic rule: xi. 1–10, xxxii. 1–8 and xxxii. 16–20. 2. Read also chap. xxxv., which, though written by another prophet a century later, possibly while the people were in exile, shows that the faith and ideal of Isaiah were still held.

3. Study carefully Isaiah's conception of the Messianic age and enumerate its chief characteristics.

The Advance of Assyria: xxviii. 1–4, x. 5–34, xiv. 24–27.

(There are many passages which show the effect upon Isaiah of the Assyrian advance into Palestine. Assyria was viewed as the instrument of Jehovah whereby Israel was brought to judgment, but Assyria was also to be judged. It was Isaiah's firm conviction that Jerusalem would in the end be delivered from the enemy. Recall that the Northern Kingdom, of which Samaria was the capital, was conquered by the Assyrians in 722 B.C., and that Jerusalem was besieged in 703–701 B.C., though it did not surrender.)

1. On the fate of the North (Ephraim) read xxviii. 1–4.
2. What term is applied to Assyria? (x. 5–6.)
3. But in what spirit did Assyria perform its task? (x. 7–15.)
4. As a result of warfare so conducted, what fate awaited that nation? (x. 16–34.)
5. What was the world-wide purpose seen in the destruction of Assyria? (xiv. 24–27.)

The Futility of Appealing to Egypt: xxviii. 7–29, xix. 23–25, xxx. 1–8, xxxi. 1–4, xx. 1. Read xxviii. 7–22 which probably applies to the policy of the pro-Egyptian party.

2. What does Isaiah mean by the phrase "precept upon precept"?
3. How had the incompetent leaders refused to build up the nation by this method?
4. Of what did they boast?
5. What is taught by the parable in xxviii. 23–29?
6. How did Isaiah characterize the reliance which the rulers placed on Egypt? (xxx. 1–8, xxxi. 1–4.)

7. In what dramatic manner did Isaiah represent the fate of Egypt? (xx.)

8. What coöperation between the three nations, Assyria, Egypt, and Israel, is looked for eventually? (xix. 23–25.) 9. What is to be their common work?

Jerusalem Besieged and Delivered: xxix., xvii. 12–14, xxxi. 5–9, xxxiii. 1–6, xxxvi., xxxvii. 1. In chap. xxix. the invader is evidently at the gate. To what desperate state will the city be reduced? (xxix. 1–4.) (Note the name by which Jerusalem is addressed, which may mean either the "Lion of God," or the "Hearth of God.")

2. Nevertheless, what did Isaiah hold would be the outcome? (xvii. 12–14, xxxi. 5–9, xxix. 7–24.)

3. Why did he believe that Jerusalem would not fall?

4. Read chaps. xxxvi.–xxxix., which form an historical appendix, and repeat the narrative of II Kings xviii. 13–xx. 19.

5. State the arguments and demands made by the Assyrian ambassador to compel the city to surrender (xxxvi.).

6. Read xxxiii. 1–6; how do the opening words of Isaiah fit this crisis?

7. What effect had the Assyrian ultimatum upon the King Hezekiah? (xxxvii.)

8. What was Isaiah's assurance?

9. How was the siege suddenly brought to an end? (xxxvii. 36.) (All records confirm the fact that, probably owning to some pestilence, the Assyrian army did withdraw and Jerusalem was delivered.)

Summary:

1. Make a brief sketch of the life of Isaiah, beginning with his experience in the temple.

2. Make a concise summary of his fundamental convictions and of his main teaching.

SUBJECTS FOR FURTHER STUDY:

1. Study Isaiah's literary style. What are its characteristics? Cite several passages of special beauty.

2. Chaps. xii.–xxiii. deal chiefly with the surrounding nations. They were not all written by Isaiah, but they are deserving of study. Determine as far as possible the portions that were from his hand. Note the conditions in the lands addressed. Which are the most striking descriptions?

3. Chaps. xxiv.–xxvii. contain a startling description of a world-wide catastrophe which is generally regarded as not written by Isaiah. What period does this apocalypse reflect?

4. Other passages of anonymous authorship. (Consult Driver, *Introduction,* and other reference books.)

5. Trace the influence of Isaiah's experience as a youth in the temple (vi.) upon his later actions and teaching.

6. A detailed study of chap. vi. in the light of what is now known of the psychology of religious experience.

7. The circumstance and events which led to the withdrawal of Assyria from besieging Jerusalem.

Reference Reading. Driver, *Introduction;* McFadyen, *Introduction;* Peters, *The Religion of the Hebrews,* Chap. XIV (an excellent summary of the age with a discriminating estimate of the character and achievements of Isaiah); Cornill, *The Prophets of Israel,* chap. on Isaiah: Smith, *The Book of Isaiah,* Vol. I; Bewer, *The Literature of the Old Testament,* Chap. VIII; Bailey and Kent, *History of the Hebrew Commonwealth,* Chaps. XVII, XVIII; Smith, *Old Testament History,* Chap. XII, p. 226 to end of Chap. XIII; Peake, *Commentary,* chap. on Isaiah; Kent, *The Historical Bible,* Vol. III, Chaps. LXXIV–LXXVII, LXXIX; Gordon, *The Prophets of the Old Testament,* Chaps. V-VIII.

(4) Micah

(About 740–690 B.C.)

According to the preface of this book, Micah lived in a small village in the foothills of Palestine about the period when Isaiah was active in the city of Jerusalem. He thus faced the same national conditions and crises, and his interpretation of events and his moral judgments are in substantial agreement with the teaching of his better-known contemporary, Isaiah. But while Isaiah, the statesman, was concerned with the large political and religious issues that centered in the capital, Micah was engaged with the difficult though less conspicuous tasks in the outlying country.

Because of his deep sympathy with those who were impoverished and oppressed, Micah has often been called the "prophet of the poor." The region in which he lived had been overrun by the Assyrians, and he saw the devastation they wrought. The crimes and injustices of which the poor were the

victims, he knew by experience. They suffered at the hands of the judges whose decisions could be bought; of the land-grafters who plotted to evict the small owners from their homes; of the corrupt princes and priests who used their high offices for extortion and graft. These men and their crimes he attacked fearlessly.

Yet his preaching was no indictment of class, nor did he ignore the vices of the people among whom he lived. The petty deceptions of shopkeepers and buyers, the lack of honor and common morality in the small towns and villages were rebuked with the same insistence upon social righteousness that he demanded of the rich and the prominent. He opposed with especial vigor the false prophets, the men who glibly used the name of Jehovah but with no sense of "calling," who sought popular favor by flattery and smooth words and lived in luxury and sensual indulgence.

The book of Micah is widely famed for its definition of religion. It stands in sharpest contrast to empty ritualism and as a protest against the abhorent practice, prevalent at the time, of child-sacrifice: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God" (vi. 8).

Another outstanding ideal is in the portrait of the Messiah whose birthplace was to be amidst humble surroundings and whose rule, described in words similar to Isaiah's, is to bring peace.

Owing to the varying contents of the book, and also to the changes in style, the question has been raised whether these differences are due to successive stages in Micah's career, or are to be regarded as additions of a later date. These aspects should be taken into account as the book is studied.

Question Outline

1. Why is Micah called the "prophet of the poor"?
2. What specifically were the evils which he attacked? (ii.–iii.)
3. Were the rich and powerful alone guilty?
4. What was the state of commercial honesty? (vi. 10–11.)
5. Who were hailed as prophets? (ii. 11, iii. 5–7, iii. 11.)
6. What is meant by the statement that they "divine for money"?

7. To what practice does vi. 7 refer? (Compare II Kings xxi. 6.)

8. Commit to memory Micah's definition of religion (vi. 8).

9. Note the passages which show his hope for those who had been deported and scattered, possibly those carried away from the North by Assyria in 722–720 B.C. (ii. 12, iv. 6ff.).

10. What is to be their place among the nations? (v. 7, 8.)

11. What was his ideal for Jerusalem and the influence it should exert? (iv. 1–3.)

12. What is the significance of the declaration that the Messiah would come from Bethlehem? (v. 1–4.)

13. With the definition of religion given above (vi. 8), compare the ascription with which the book ends (viii. 18–20).

SUBJECTS FOR FURTHER STUDY:

1. How the practice of child-sacrifice (as the background of Micah vi. 7–8) was encouraged by King Manasseh (695–641 B.C.). Compare II Kings xxi. 6.

2. The abrupt transitions and the differences of style: do these indicate that the book is a compilation of writings?

3. Compare Mic. iv. 1–3 with Is. ii. 2–4. By whom was the prediction originally written? Show the basis for believing that this ideal for the future was a fundamental conviction of both prophets.

4. How were ethics and religion related in the teaching of Micah?

Reference Reading. SMITH, *The Book of the Twelve Prophets,* Vol. I, Chaps. XXIV-XXXI; BEWER, *The Literature of the Old Testament,* pp. 117–120; PETERS, *The Religion of the Hebrews,* pp. 239–241; DRIVER, *Introduction;* MCFADYEN, *Introduction;* KENT, *The Historical Bible,* Vol. III, Chap. LXXVIII; GORDON, *The Prophets of the Old Testament,* Chap. IX.

CHAPTER VII

DEUTERONOMY

(621 B.C.)

II KINGS XXI–XXIII. 25

IN the chapter describing how the first six books of the Bible were written (Chapter II), it was pointed out that an important school of writers were the Deuteronomists. Their main interest was in the law codes of religion and in the drafting of legislation. They were also historians who judged the past by a definite standard, and who revised the older records so as to make clear the lessons which history taught them. Illustrations of their work as editors and revisers have already been studied in the books of Joshua, Judges, Samuel, and Kings.

We have now to consider their principal writing, the book of Deuteronomy, and to this end it is necessary to review the century in which their labors were carried on. The dramatic deliverance of Jerusalem from the siege of the Assyrians in 701 B.C. (see Is. xxxvi.–xxxvii.) undoubtedly gave to Isaiah and his followers the opportunity to undertake important reforms. Possibly the measures were too drastic, and perhaps too much was expected to result from them, but in any case the wave of enthusiasm and hope which came with the end of the war soon receded and left a low ebb of laxity and indifference. A new king, Manasseh (695–641 B.C.), ascended the throne, a man who was vicious and dissolute and who gave to the reactionary forces open and powerful encouragement. The prophets were put to death with all manner of cruelty (II Kings xxi. 16). Superstitions, latent in popular belief, sprang up and flourished. The sensuality of foreign cults, even the sacrifice of children to Molech, was permitted and fostered, the King himself causing his own son "to pass through the fire" (II Kings xxi. 6).

But though every agency was employed to destroy the prophets, they were not men to yield or keep silent. As has already been seen, a portion of the book of Micah shows the skill and vigor of his counter attack. Other prophets who stood for progress and principle were Zephaniah, Nahum, and Habakkuk (toward the end of the seventh century). In the year 641 B.C. Manasseh died, and after the brief reign of his son, which was ended by assassination, Josiah, a child of eight years, became king. On account of his youth, the affairs of government remained in the control of a corrupt clique who "filled their master's house with violence and deceit" (Zeph. i. 9). Finally, in the eighteenth year of Josiah's reign, there was an unexpected occurrence. Workmen engaged in repairing the temple discovered a book which was taken to the high-priest, who reported it to the King. Josiah was so impressed by the contents that he immediately commanded that the book be read in public and its requirements heeded. The account of this discovery is in II Kings xxii.–xxiii. 3.

There is good ground for believing that this law-book is now preserved in Deuteronomy, the main code in chaps. xii–xxvi., with chaps. vi.–xi. as the introduction and xxviii. as the conclusion. With the book so identified, the question arises as to the sense in which the statement that the laws are from Moses is to be understood. Moses lived about six hundred years prior to the reign of Josiah. Was this book simply an ancient work that had been lost, or was it produced by men who, living many centuries after Moses, yet felt justified in attributing it to him? An examination of its contents will make plain the answer. The laws of Deuteronomy are largely based upon older Mosaic codes, found in Exodus, and the principles of these codes are expanded and adapted to apply to a later and more complex society. The name of Moses has the force of "constitutional." Deuteronomy may thus be called "the prophetic reformulation and adaptation to new needs of older legislation."[1]

As described in a previous chapter on Deuteronomy as one of the books of the Pentateuch (see p. 52), it is chiefly the work of an author who lived toward the close of the eighth century

[1] Driver, *Introduction*, p. 91.

B.C., but as it could not be published at the time of writing, it was placed in the temple, where it remained unknown until nearly one hundred years later.

The book is a religious philosophy of history as well as a law code. Its comprehensive aim was to show the manner of living demanded of a people who possessed an inspiring heritage from the past, and to set forth the unique task they were called upon to fulfil in the present and future. It is the combination of the prophet's effort to give men the guidance of lofty principles with the aim of the statesman to embody such teachings in specific laws. Its provisions for dealing with the reactionary practices and the idolatry and sensuality of the age are unsparingly severe, and its law of "an eye for an eye" has been superseded by a higher law; but, on the other hand, "nowhere else in the Old Testament do we breathe such an atmosphere of generous devotion to God, of large-hearted benevolence to man; and nowhere else is it shown with the same fulness of detail how these principles may be made to permeate the entire life of the community."[1]

Question Outline

1. Describe the main events and characteristics of the century following the time of Isaiah and the withdrawal of the Assyrians. 2. What was done under Manasseh?

3. Under what circumstances was the Book of the Law found? (II Kings xxii.–xxiii. 3; with this may also be read II Chron. xxxiv.)

4. What is the relation of the laws of Deuteronomy to the older codes in the Bible? 5. For specific illustration, compare Ex. xxii. 21 with Dt. x. 19; Ex. xxiii. 1–3, 6–8 with Dt. xvi. 18–20. (A comparative table is given in Driver, *Introduction,* pp. 73–76, also in Kent, *Messages of Israel's Lawgivers.*) 6. For a like dependence in the historical section, Dt. i. 6–iv. 40, etc., compare the older corresponding narratives of J and E in Exodus and Numbers.

The Spirit of the Law. 1. As the book is read, note carefully the obligations which they felt were committed to them by their past history. 2. How, for instance, did the recollection that they were once aliens in Egypt affect the treatment they were to show to aliens and slaves in their own land? (x. 18–19, xv. 12–15, etc.)

[1] *Ibid.,* p. 79.

3. To what was this deliverance from Egypt due? (vii. 7–8 and elsewhere.)

4. What two needs of man were recognized? (viii. 3.)

5. What were the perils of prosperity? (viii. 11–20.)

6. What special circumstances caused the writers to oppose vigorously idolatry and foreign cults?

7. Although there are many passages which speak of blessings for obedience and of punishment for disobedience, did they think of God solely as Lawgiver and Judge? 8. What was their highest thought of Him? (vii. 8, 13, xxiii. 5, etc.)

9. What is stated as the purpose of God's laws?

10. What is the essence of religion? (vi. 4, 5; compare x. 12–13, etc.)

Laws of Worship. 1. What important legislation was passed regarding worship? (xii. 1–7.) 2. What place is referred to in vs. 5? 3. Trace the reasons for this centralization of worship. 6. What effect would this requirement have upon religion? upon the social life? (Compare xvi. 16–17.)

7. What were the most important festivals in each year? (xvi.)

8. Why were they to offer the first of their flocks and their fruits? (xxvi. 1–11, etc.)

Laws for the Protection of Life. 1. What were the laws for improving the lot of slaves? (xv. 12–18, xxiii. 15, etc.) 2. Read the law against man-stealing (xxiv. 7).

3. How did they regard poverty? 4. Are the two vss. xv. 11 and xv. 4 contradictory?

5. Who were to share in the tithes? (xiv. 29.) 6. What other provisions were made for the needy? (xxiii. 24–25, xxiv. 19–22.)

7. What were the laws relating to borrowed articles and to pledges? (xxiv. 10–13, xxiv. 17, xxiv. 6.)

8. Enumerate some of the laws for the protection of employees (xxiv. 14ff.).

9. What was required for "accident prevention" in the building of a house? (xxii. 8.)

10. How do the laws relating to women show that some progress was made toward the recognition of their equal status?

Laws Relating to Judges and Trials. 1. What were to be the qualifications of judges? (xvi. 18–20.) 2. What is meant by the requirement not "to respect persons"?

3. Describe the rules of evidence and the penalties for perjury (xix. 15–19).

4. Why were there to be cities of refuge? (xix. 4–13, iv. 41–43.)

5. How was the law expressed in the phrase "an eye for an eye," etc., an advance in the conception of justice? (Compare xix. 6 and 21.)

6. What was the communal responsibility for crime? (xxi. 1–9.)

7. How were controversies to be arbitrated? (xvii. 8–13.)

Miscellaneous Provisions. 1. The precise reasons for some of the laws are no longer apparent (see xiv. 3–20, xxii. 9–11). What may have been the motive in some of the requirements?

2. What was the law against child-sacrifice and witchcraft? (xviii. 10–12.)

3. What provisions were made for public knowledge of the law? (xxxi. 10–13.)

4. What were the obligations of the king? (xvii. 18–20.)

5. What study was to be given to the law? (xi. 18–21.)

6. In what spirit was it to be observed? (xxvi. 16.)

7. Where was the law to be found? (xxxi. 11–14.)

8. What is said of the attitude to take when a new prophet appears? (xviii. 15–22.) 9. Does this imply that further revisions and improvements in the law might be necessary?

10. In case the law was neglected or forgotten, how were knowledge and devotion to be revived? (xxxi. 16–21.)

11. What closing incidents of the life of Moses are related in the conclusion of the present book?

SUBJECTS FOR FURTHER STUDY:

1. Select and classify important laws not included in the above outline.

2. A detailed examination of the older codes upon which the legislation of Deuteronomy is based.

3. How did the teachings of Amos, Hosea, and Isaiah exert an influence upon the reformulation of law?

4. The manner in which the book of Deuteronomy reached its present form.

5. What is known as the "Levirate Marriage"? (xxv. 5ff.)

6. The value of Deuteronomy as a manual for the religious life. The danger as time passed that conformity would be merely in externals, and that the free spirit of religion would be hindered.

Reference Reading. PETERS, *The Religion of the Hebrews,* Chaps. XV, XVI; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chaps. XX, XXI; KENT, *The Messages of Israel's Lawgivers,* pp. 28–34, and *The Historical Bible,* Chaps. LXXXIII-LXXXIV; SMITH, *Deuteronomy* (especially recommended for a thorough study of the book); PEAKE, *Commentary,* chap. on Deuteronomy; DRIVER, *Introduction;* McFADYEN, *Introduction.*

CHAPTER VIII

THREE PROPHECIES ON THE FALL OF A WORLD EMPIRE

II Kings xxiii. 1–30

Owing to the character and energy of King Josiah, the reform measures demanded by the book of Deuteronomy found in the temple were vigorously supported. The sanctuary at Jerusalem became the center of worship; local superstitions and imported idolatries were suppressed; monotheism was more firmly established than in any previous century.

But again the period of progress was soon to come to an end. Whether the people would have had the courage to adhere to their new program of reform is a question that cannot be answered. This time the setback was due to events in the world outside Judah and beyond their power to avert. Assyria, the terror and violator of all the lesser Palestinian nations, was now passing into decay. Babylonia, long under the yoke of Assyria, rose in revenge, and to regain independence besieged and captured Nineveh, the capital of her rival, in 612 B.C., reducing it to ruin. In the plight of Assyria Egypt saw the opportunity to enlarge her borders, and Pharaoh Necho II sent his army northward into Judah. Josiah, the king and leader of reform, resisted valiantly, but was defeated and slain (608 B.C.).

The effect of this calamity upon the people was overwhelming. All their efforts for reformation seemed demolished at a blow. At least an attempt had been made to live righteously; was the promise of the prophets that in righteousness was strength, meaningless? Was God unable to save them from defeat? By some, the worship of God was openly abandoned. Others sought His favor by a return to discarded ceremonies and by increasing their costliness. Fidelity to principle and social justice were sneered at and forgotten.

It was a day for prophets of spiritual insight and moral conviction to interpret events in a new setting. They were to show that divine laws work unceasingly, that the strength of righteousness is not to be sought in the momentary success of the strongest battalions, and that even misfortune and disaster can be so met as to contribute to the fulfilment of God's higher purpose.

The prophets whose messages were addressed to problems of this nature comprise two groups: Zephaniah, Nahum, and Habakkuk, and their greater successors, Jeremiah, Ezekiel, and the Second Isaiah.

Zephaniah, Nahum, and Habakkuk

These three writings are generally assigned to the dates 626 to 605 B.C. (approximately). The authors lived, therefore, about the time of the finding of the Book of the Law and they witnessed the tragic events that followed the reforms attempted by King Josiah. Another circumstance, possibly reflected in the writing of Zephaniah (i., ii. 13–15), is the invasion of the Scythians, a barbarian horde from the North, into Asia Minor, as recorded by Herodotus and mentioned by Jeremiah.

While these writers have common sympathies and stand for the same moral principles, each prophet selects his special subject and makes his own interpretation. Zephaniah deals with the conditions in Judah; Nahum, mainly with the downfall of Assyria; and Habakkuk, with the rise and conquests of Babylonia. All the books, however, have been subject to revisions and additions by later editors.

Taking into account the age in which these books appeared, it is hardly surprising that a conspicuous note is the feeling of exultation over the defeat of Assyria, the nation which in 722 B.C. had destroyed the Northern Kingdom and scattered its inhabitants, and which for a century had devastated the South. Now, that empire which "selleth nations through her whoredom and families through her witchcrafts" (Nah. iii. 4) was herself overthrown. To many observers her downfall was both a retribution and the sign of a better day. Viewed in the light of

our age, "we of the West might express these hopes differently. We should not attach so much personal passion to the Avenger. With our keener sense of law, we should emphasize the slowness of the process, and select for its illustration the forces of decay rather than those of sudden ruin. But we must remember the crashing times in which the Jews lived!"[1]

(1) Zephaniah

(About 627–621 B.C.)

This prophecy opens with an awe-inspiring picture of the near approach of the day of Jehovah, which was possibly suggested by the ravages of the Scythian invasion (about 626 B.C.). While Zephaniah sees the divine judgment sweeping on to overtake Philistia and Assyria, he is particularly concerned with the conditions in Judah which merit disaster. Corruption and oppression on the part of rulers, the faithlessness of priests, and the arrogance of those who trust in riches have filled the land with intolerable practices, and in the fires of calamity there is to be "a speedy riddance" of all who are responsible for them.

The text is difficult to decipher and account must be taken of probable additions to the original writing, but in the last section the prophet looks beyond the day of doom to the day of restoration. He believes, as did Isaiah, in the redeeming work of a "remnant," i.e., of a group within the nation who, holding fast to principle, "shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouths" (iii. 13). The book ends with a poem of rejoicing, in which confidence is expressed in the coming of an ideal age, when evil shall cease, the captives in foreign lands be given freedom to return, and the affection, instead of the wrath, of Jehovah shall be known.

Question Outline

1. What world-catastrophe is depicted in chap. i.? 2. What is to be the fate of Judah?
3. How is the materialism of the age suggested?
4. What were the conditions in Jerusalem? (iii. 1–7.)

[1] Smith, *The Book of the Twelve Prophets*, Vol. II, p. 92.

5. What fate, viewed by the writer as punishment, is to befall the surrounding nations? (ii.)
6. Wherein was there hope for the future? (ii. 3, iii. 11–13.)
7. What ideal age is looked for? 8. What are its characteristics? (iii. 14–20.)

(2) Nahum

(626–608 B.C.)

Of the life of Nahum little is known beyond the fact that he was a native of a small village located, according to tradition, either in Judah or in Galilee. His book apparently was written as the Medes and Babylonians were preparing to attack the city of Nineveh, and its theme is the certain destruction of the Assyrian Empire. There is seen in this overthrow the judgment of Jehovah upon the craft and cruelty of Israel's oppressors, and the messengers are hailed as they bring across the mountains the good tidings of freedom and peace. The book contains many expressions of poetic beauty.

Question Outline

1. What is the theme of the book of Nahum? 2. Relate the course of events, with approximate dates, which led to the fall of the city referred to in i. 1.
3. How does this prophet conceive of God? (i.)
4. What description is given of the siege? (ii. 3ff., ii. 13, etc.)
5. Of what practices had the nation been guilty? (iii.)

(3) Habakkuk

(605 B.C.)

The prophecy of Habakkuk was written when the Babylonians, having overthrown Assyria and defeated Egypt, had gained the power of world dominion. As Habakkuk sees that the downfall of one empire leads only to the ascendancy of another scarcely less cruel, he seeks to learn the purpose of God in human affairs that this discouraging outcome may be explained.

In form the book is a dialogue between Jehovah and the prophet. Habakkuk trusts the righteousness of God, but he

questions how His ends are advanced by the triumph of Babylon, "that bitter and hasty nation, that march through the breadth of the earth to possess dwelling places that are not theirs" (i. 6). He sees that nations which take the sword perish with the sword; but what kind of nation shall endure? The answer given reveals the prophet's profound insight. There is an essential difference in the characters of men. The character of the unjust is "not straight." It is diseased and morbid and nourishes the seeds of its own decay. "In the nature of things it cannot endure." But the character of the just is inherently otherwise. It has the strength to outlive all disaster. The civilization, therefore, that is founded upon moral principle will abide. The just shall live by their faith.[1] The lyric ode in which this faith is expressed is unsurpassed in Hebrew literature.

Question Outline

1. What is the prophet's first question? (i. 2–4.)
2. How is this answered? (i. 5–11.) (Note that the name Chaldeans (i. 6) is another term for the Babylonians.)
3. Why did Habakkuk regard this answer as unsatisfactory? (i. 12–17.)
4. What then is his resolve? (ii. 1.)
5. The key to the answer which is further given him is in ii. 2–4. Read the introductory comment on the book of Habakkuk and state in your own words the nature of the reply.
6. Point out how the principle contained in the answer (ii. 2–4) is illustrated by the history of the Chaldeans as described in the remainder of the chapter (ii. 5–20).
7. What is the faith expressed in the "lyric ode" with which the book ends? 8. What are its marks of literary excellence?

Reference Reading. Smith, *The Book of the Twelve Prophets,* Vol. II, Chaps. II–XII; Cornill, *The Prophets of Israel,* pp. 71–79; Bewer, *The Literature of the Old Testament,* Chap. X; Driver, *Introduction;* McFadyen, *Introduction;* Peake, *Commentary;* Gordon, *The Prophets of the Old Testament,* Chaps. X, XIII, XIX.

[1] Indebtedness is acknowledged to George Adam Smith for his suggestive treatment of these three prophets, Nahum, Zephaniah, and Habakkuk in *The Book of the Twelve Prophets,* Vol. II.

CHAPTER IX

JEREMIAH

(About 626–585 B.C.)

THE FALL OF JERUSALEM: II KINGS xxiv.–xxv.

FOR courage and spiritual insight Jeremiah is foremost among the prophets of the Old Testament. He lived at a time when his country was devastated and practically all of its inhabitants were carried into exile. He was the champion of principles which brought upon him ridicule and persecution, and finally death. Because of what he saw and experienced his utterances of necessity express deep sorrow and anguish, yet no description of him is more unfounded and misleading than the common characterization as "the weeping prophet" and herald of gloom. On the contrary, in spite of the calamity of which he warned and which eventually befell, he alone retained a lasting faith in a new birth of the nation, which would take place as the laws of God were written in men's hearts and which would bring restoration, freedom, and peace.

Jeremiah was born of priestly parentage, toward the middle of the seventh century, in a small town not far from Jerusalem. His public career began about 626 B.C., while the country was still dominated by the forces of reaction, and it came to an end about 582 B.C., when, according to report, he was slain by his enemies. Stated briefly, and with some repetition of what has been already given in previous chapters, the most important events which occurred within the period of his prophetic work were these: (1) An invasion by the Scythians, a wild predatory band which swept down from the North, plundering as they advanced and threatening Jerusalem (about 626 B.C.).

(2) The discovery of the Book of the Law (Deuteronomy)

in the temple, and the resulting reforms under King Josiah (621 B.C.).

(3) The destruction of Nineveh and the overthrow of Assyria by the Medes and Chaldeans (Babylonians), in 612 B.C.

(4) While Assyria was crumbling, the armies of Egypt invaded Judah, defeating and slaying King Josiah (608 B.C.). For a time Judah was thus forced to submit to Egyptian rule.

(5) The contest for world-supremacy between the Babylonians and the Egyptians soon came to a head. In 605 B.C. at Carchemish, one of the decisive battles of the world, Egypt was defeated. Babylonia was then the supreme power, and under the famous monarch, Nebuchadrezzar (605–562 B.C.), her resources and domain were marvelously extended.

(6) The conquerors of Assyria and of Egypt speedily asserted authority over Judah. Their policy toward smaller nations, while permitting no opposition, was relatively more enlightened and considerate than that of either Egypt or Assyria. With wise leadership Judah might have retained at least a measure of local independence. Such leadership, however, was unfortunately lacking, and a succession of foolhardy revolts, spurred on as usual by the pro-Egyptians, brought the Chaldean armies to suppress the disorder. In 597 B.C. a large number of the inhabitants of Jerusalem were deported to Babylon, but even this "blood-letting" was not enough to teach the people wisdom. Insurrection broke out afresh, and this time Nebuchadrezzar determined to stamp out the trouble-makers. Jerusalem was vigorously besieged; once the assault slackened which led to false hope, but it was soon renewed with greater fury. The walls were battered down, the temple burned, the governor led off in chains, all but a few stragglers were made captive, and the city left a ruin (586 B.C.).

These varied and tragic happenings not only supply the background of Jeremiah's labors, but also explain the condition in which his speeches and writings have been preserved. That the book which bears his name is not in orderly arrangement, that many records are only fragmentary, that exact dates and circumstances are frequently uncertain, are not surprising facts. The marvel is that so much authentic material has survived at

all. Moreover, it is distinctly stated that "many like words" (xxxvi. 32) have been added. The first book he wrote was thrown into the fire by the King (xxxvi.), with the command that nothing more of the kind be written. But in spite of this royal warning, Jeremiah proceeded immediately to dictate another book, adding a few comments concerning the King. In all probability his secretary and co-worker, Baruch, with others of kindred sympathies, gathered what records they could of the life and teachings of Jeremiah and in some manner transmitted them to friends among the exiles in Babylon.

The personality of Jeremiah as revealed in his writings is clearly discernible. Though a man of courage, he was of a sensitive nature, and the inner conflict between his desire for inconspicuous retirement and his devotion to truth and civic duty is a fascinating subject for study. The new questions which he did not hesitate to raise, his emphasis upon personal, spiritual religion, his perception of the need of a more direct relationship between God and man as the basis for a free and enduring society are the characteristic marks of the prophet whose career has been called "a lifelong martyrdom."

Question Outline

Historical. 1. Describe the main historical events during the period of Jeremiah's lifetime.

2. Read the history as given in II Kings xxiv–xxv.

The Man and His Work. 1. How did Jeremiah regard his life-work? (i. 4–10.)

2. Of what did he at times complain? (viii. 18–ix. 2, xv. 10–18, xx. 1–9.)

3. What problem did he wish to have solved? (xii. 1–4.)

4. How was he answered? (xii. 5.) 5. By what assurances was he sustained? (i. 17–19, vi. 26–27, xv. 19–21.)

His Appeal to the Nation: ii.–vi. 1. What obligation was there from the early history of the nation? (ii. 1–13.)

2. State in your own words the meaning of ii. 13; of ii. 20–22.

3. Why did Israel (that is, the Northern Kingdom, which fell in 722 B.C.) become a slave? 4. How did the conduct of Judah compare with that of Israel? (ii. 14–18, ii. 36.)

5. What claims made the situation worse? (ii. 23–25.)

6. But while disaster was imminent, was it inevitable? 7. What was Jehovah's deepest desire? (iii. 12–14.)

8. What figure of speech is used in iii. 1–5 and iii. 19–22, and how was it applicable?

9. What confession did Jeremiah hope would ultimately come from the people? (iii. 23–25.)

10. For whom did Jeremiah search among the people, and to what end? (v. 1–3.)

11. What hope had he of the leaders? (v. 4–6.)

12. Why was God unable to pardon? (v. 7–9.)

13. What facts did these men refuse to recognize? (v. 10–14; compare iv. 21–22, vi. 8.)

14. Why were such leaders in power? (v. 30–31.)

15. State the main points of the summary given in vi. 13–17.

16. What judgment was to come upon them? (vi. 19.)

His Appeal to Obey the Words of the Covenant: xi. 1–8. 1. What phrases in this speech suggest that "the words of this covenant" refer to Deuteronomy? 2. Recall the date and circumstances of its discovery and the nature of its provisions.

3. If this identification is correct, what did Jeremiah do to make this book known?

An Appeal to Those Who Came to the Temple to Worship (about 605 B.C.): vii.–ix., xxvi. 1. 1. Where and to whom did Jeremiah deliver this address? 2. What was he commanded to say? (vii. 1–11.)

3. What was the fate of Ephraim to which the impending fate of Judah was likened? 4. What was done in the streets of Jerusalem? (vii. 12–20.)

5. What kind of worship was offered in the temple? 6. What had God directed instead? (vii. 21–28.)

7. What practices were a part of the worship of false gods, and where were these acts committed? (vii. 29–31.)

8. How is the situation further described? 9. What were Jeremiah's own feelings? (ix. 1–22.)

10. What was the "glory of understanding"? (ix. 23–24.) 11. What was God's character seen to be?

12. What did the priests and others say should be done with Jeremiah because of his words? (xxvi. 1–11.)

13. What was his defense and how did it influence his hearers? (xxvi. 12–16.)

14. What precedent was cited by "certain elders" to justify their charges? (xxvi. 17–24.)

Jeremiah Writes a Book: xxxvi.; compare xxii. 13–19. 1. What was Jeremiah's purpose in writing? (xxxvi. 1–3.) 2. Since this writing was a review of the period "from the days of Josiah" (xxxvi. 2) to "the fourth year of Jehoiakim" (604 B.C.—xxxvi. 1), how many years were covered? 3. Name some of the events within this period.

4. How was the book written and in whose presence was it read?

5. When the princes heard it, what did they advise Jeremiah and his secretary to do? Why?

6. How did the King receive it, and what order was given?

7. What effect had this order on Jeremiah? 8. In dictating the book a second time, what comments were added?

9. What may be learned of the general nature of King Jehoiakim's reign (608–597 B.C.) as characterized by Jeremiah elsewhere? (xxii. 13–19.)

10. How did his reign compare with that of his father Josiah? (xxii. 15.) 11. Observe Jeremiah's conception of knowing God (xxii. 16).

Jeremiah's Dramatic Method of Teaching: xviii. 1–10, xix., xiii. 1–11. 1. Read xviii. 1–10 and state the principle which Jeremiah sought to illustrate from the work of the potter.

2. In what manner did he show the fate that would befall the nation because of continued wrongdoing? (xix.)

3. What symbolic use was made of his girdle? (xiii. 1–11.)

On the Significance of the Battle of Carchemish: xxv. 1–26, xlvi. 1–12. 1. What two nations met in battle at Carchemish? 2. When did the battle take place? 3. Which nation was victorious?

4. What had been the history of Judah prior to this event? (xxv. 1–7.)

5. What meaning, therefore, was seen for Judah in the victory of the Chaldeans?

6. What was to be the extent of the Babylonian conquest? (xxv. 8–25, except vs. 11–14 which are probably additions.)

7. Read the vivid description of the defeat of Egypt (xlvi. 1–12.)

Jeremiah's Intercession for the People: xiv.–xvii. 18. 1. The occasion of Jeremiah's prayer was a draught. Read his description of it in xiv. 1–6.

2. What perplexity does he feel as he sees their suffering? (xiv. 7–9.)

3. How does Jehovah answer? 4. What is Jeremiah told not to do, and why? (xiv. 10–11; compare xiv. 11 with vii. 16 and xi. 14.) 5. Taking the two verses (xiv. 10–11) together, what is implied as to the necessary basis in conduct; for prayer?

6. Why were their fasts and sacrifices not acceptable? (xiv. 12.) 7. Recall the nature of their ceremonies as described in Jeremiah's appeal to those who came to the temple (vii. 21–31).

8. What does Jeremiah now say as to the way the prophets have misled the people? (xiv. 13.)

9. How is this answered? (xiv. 14, 15; compare v. 12, vi. 14, and especially v. 31.) 10. Were the false prophets the only ones the people had heard? (vii. 25, 26.)

11. What is Jeremiah's further plea? (xiv. 19–22); and Jehovah's reply? (xv. 1–9.)

12. How does Jeremiah speak of what he has to endure? 13. What encouragement is given him? (xv. 19–21.)

14. What contrast is seen in men? (xvii. 5–8.) 15. Read also the comment on the man whose riches are gained "not by right" (xvii. 11).

16. How does he again speak of himself and of his work? (xvii. 16ff.)

Jeremiah's Counsel at the Time of the Capture of Jerusalem and of the First Deportation (597 B.C.): xxxv., xiii. 18–25, xxii. 24–30, xxiv. 1. Read the account of these events in II Kings xxiv.

2. What is stated as the reason for Nebuchadrezzar's attack on Jerusalem?

3. As the assault began, what lesson was drawn by Jeremiah from the Rechabites? (xxxv.)

4. What was his advice to the King and his mother? (xiii. 18–25.)

5. What did he declare would be the fate of the King? (xxii. 24–30.)

6. How did he portray the ultimate fate of the exiles as compared with the destiny of those who remained at home? (xxiv.)

Conflict with the Prophets: xxiii., xxvii.–xxix. 1. For what did Jeremiah hold the prophets responsible? (xxiii. 1–2.)

2. In contrast, what will be the character of the ideal shepherds and of the King of the future? (xxiii. 3–8.)

3. Of what immoralities were these false prophets guilty? (xxiii. 10–15); of what vision? (xxiii. 16); of what deception? (xxiii. 17.)

4. How were they shown to be false? (xxiii. 18–22.)

5. Why was Jehovah against them? (xxiii. 23–30.)

6. Yet whose name did they use? (xxiii. 31.)

7. What cant phrases were they forbidden to use? (xxiii. 37–40.)

8. When several small kingdoms sought to induce Zedekiah to join in a revolt against Babylon, how did Jeremiah make known his stand in regard to it? (xxvii.) (The date in vs. 1 is obviously inaccurate.)

9. What did the prophets advise?

10. Describe Jeremiah's conflict with the leader of the opposition (xxviii).

11. What was his advice to those who were deported by the Babylonians after the capture of Jerusalem? (xxix. 1–23.)

12. What did the prophets wish to have done to him? (xxix. 24–30.)

The Outbreak of Revolt (about 587 B.C.): xxi. 1–10, xxxiv., 8–22, xxxvii.–xxxviii. 1. When King Zedekiah started a revolt which brought a renewal of the siege, what did Jeremiah assert would be the outcome? (xxi. 1–10.)

2. What conduct on the part of slave-owners was to be punished with disaster? (xxxiv. 8–22.)

3. What was his prediction as to the outcome of Egyptian support? (xxxvii. 1–10.)

4. Relate the circumstances of Jeremiah's imprisonment (xxxvii. 11–26).

5. Describe the events that followed (xxxviii).

6. Why was the King afraid to follow Jeremiah's advice?

Jeremiah's Optimism: The New Covenant: xxxii., xxxiii., xxx., xxxi. 1. While still a prisoner, what was his declaration as to the future? (xxxii., xxxiii.)

2. What were the contents of the book which he wrote? (xxx.) (Probably revised by a later editor.)

3. What was his hope for the North (Ephraim–Israel) as well as for Judah? (xxxi. 1–30.)

4. What were the principles of the New Covenant which was to be made in the future? (xxxi. 31–40.)

The Destruction of Jerusalem and the Fate of Jeremiah (about 586 B.C.): xxxix.–xliv. 1. Describe the scene of the capture of Jerusalem.

2. What happened to Jeremiah?

3. Who was appointed governor and how did his rule end?

4. What help was sought of Jeremiah and what was his reply?

5. In what manner did he predict the fate of Egypt?
6. To what practices did the Jewish refugees succumb?
7. What was Jeremiah's pronouncement?
8. What is the tradition as to his death?

SUBJECTS FOR FURTHER STUDY:

1. The text of the present book of Jeremiah. The Hebrew text and the Septuagint are not identical; which is to be followed? It is quite possible that the writings of Jeremiah circulated for a time in small, separate collections; how and when were these gathered and formed into a continuous work? Which passages are the "many like words" which were added by the editors and compilers?

2. Chaps. xlvi.–xlix. contain a series of prophecies concerning foreign nations, Egypt, the Philistines, Moab, etc.; l., li. are against Babylon. To what extent do these chapters represent the speeches and teaching of Jeremiah?

3. A more extended study of the world history of this period; the rise of the Chaldeans, the fall of Assyria, the policy and fortunes of Egypt, etc.

4. Prepare a summary of the life of Jeremiah.

5. The personal characteristics of Jeremiah, his emotional nature, the basis of his moral judgments and political convictions; was he pessimistic? patriotic?

6. Passages that are noteworthy for their poetic quality, his figures of speech, etc.

7. An analysis of his standard for determining the true prophets from the false.

8. The effect of his teaching upon the place and importance of the individual. How did he advance the conception of religion as personal and spiritual?

9. The nature and significance of the New Covenant.

10. Compare the teaching of Jeremiah with that of Amos, Hosea, and Isaiah.

Reference Reading. DRIVER, *Introduction* and *The Book of the Prophet Jeremiah* (a revised translation with Introduction); MCFADYEN, *Introduction;* PETERS, *The Religion of the Hebrews,* Chap. XVII; CORNILL, *The Prophets of Israel,* pp. 91–107; GORDON, *The Prophets of the Old Testament,* Chaps. XI-XV; BEWER, *The Literature of the Old Testament,* Chap. XI; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chap. XXII; SMITH, *Old Testament History,* Chap. XIV, p. 286 to end; PEAKE, *Commentary;* KENT, *The Historical Bible,* Vol. III, Chaps. LXXXII, LXXXV–LXXXVII, LXXXIX, XC.

CHAPTER X

POEMS OF GRIEF (THE BOOK OF LAMENTATIONS)

THE capture of Jerusalem by the Babylonians in 597–586 B.C. was the great catastrophe in the history of the Hebrews. Homes were destroyed; the temple and public buildings were desecrated and plundered; men, women, and children were carried away into a foreign country.

Like every deeply moving experience, the sorrow of the survivors found utterance in poetry. The book of Lamentations is a collection of five poems having as their theme the intense grief and suffering. Contrition is expressed for the folly and sin which brought the disaster, yet there is the feeling of dazed bewilderment as to why the calamity is so terrible and overwhelming. There is search for God, while there persists an underlying trust that He will look upon their affliction with mercy.

The arrangement of the first four poems is, in the Hebrew, an acrostic, and the entire collection shows the marks of a definite plan. Since the poet speaks in the name of the people, Jerusalem, or the nation, is personified. Each poem has as its special theme some aspect of the widespread distress, usually indicated by the opening line, as, "How hath the Lord covered the daughter of Zion with a cloud."

Though the tradition that the Lamentations were written by Jeremiah may be traced back to the Septuagint, "there is no statement in the Old Testament as to the authorship."[1] But at least they are from his followers, and they express the feelings of men who shared in the tragedy of Jeremiah's day.

QUESTION OUTLINE

1. What was the occasion of these five poems? 2. What is their common theme? 3. What is known of their authorship?

[1] Driver, *Introduction*, p. 461.

4. Chap. i.: What is the special theme of this poem? 5. How is the grief of the people expressed? 6. What is seen as the cause of the city's downfall?

7. Chap. ii.: How is the nation here described? 8. What entreaty is made?

9. Chap. iii.: What different note is there in this poem? 10. How is God's compassion thought of? (iii. 31–40.)

11. Chap. iv.: What contrast is the theme of this poem? 12. What guilt is charged to the prophets and priests? 13. What nation is referred to in vs. 17? 14. How is the punishment to end?

15. Chap. v.: What was the fate of some of the exiles?

16. What is the closing petition?

17. What is the literary merit of these poems? 18. Which one ranks highest as poetry? 19. Which theme is the most significant?

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* BEWER, *The Literature of the Old Testament,* Chap. XIII; SMITH, *Old Testament History,* pp. 340–341; GORDON, *The Poets of the Old Testament,* Chap. V; KENT, *The Historical Bible,* Vol. IV, Chap. XCI.

CHAPTER XI

EZEKIEL

(About 592–570 B.C.)

EZEKIEL speaks of himself as "among the captives by the river Chebar" (i. 1), which indicates at once the time in which he lived and the course of his personal history. He was one of the company deported from Jerusalem by the Babylonians in the year 597 B.C., and he lived in a colony of exiles on the banks of a small river or canal in the land of the conquerors.

Harsh as was the practice of despoiling small nations by carrying off the inhabitants, the policy of Babylon under the able Nebuchadrezzar does not seem to have been to inflict undue severities. Many were forced to labor practically as slaves on the construction of military defenses and the great waterways, but in general the policy was to induce forgetfulness and destroy love of home by assimilation.

For more than twenty years Ezekiel was guide and counsellor to his fellow-exiles, fulfilling among them regular duties of pastor and teacher. Three main tasks devolved upon him. He was intensely concerned with what would be the behavior and fate of the people who were still in Jerusalem. He was quite aware of the political folly and moral instability which had already brought widespread suffering, and he had good reason to fear that unwise leadership would result in still greater disaster. To avert this calamity he wrote from Babylon a number of appeals urging those at home to get rid of illusions, to pay no heed to false prophets incapable of seeing facts, to study and understand the causes of their misfortune, and to rid the city of evil. It is quite evident from the tone of his letters that he realized that little could be accomplished. The people were strangely blind and too involved in age-long practices. Demagogues could easily deceive them. Insurrection

and anarchy, in fact, broke out again, and this time the Babylonian army made the job of suppression complete. In 586 B.C. the city of Jerusalem was totally destroyed.

Then, while preparing and dispatching these messages to the people at home, Ezekiel was also confronted with a most difficult situation among the exiles. The old notion still survived that the reality and power of God were demonstrated and measured by material standards, that is, by the military might and general prosperity of the nation that worshiped Him. By this deceptive reasoning, the misfortune that had befallen Judah was proof in their minds that God was either indifferent or defeated. And since the Babylonians, their conquerors, were far more prosperous and many times stronger, were not their gods superior also? If Jehovah still ruled, where was He? Was not His temple, His dwelling-place in Jerusalem, a ruin? "Where is now thy God?" was a taunt that was heard frequently.

Moreover, even those who clung to faith in Jehovah complained that He was unjust. "We are suffering," they said, "because of the sins of a former generation; the responsibility is not ours." "The fathers have eaten sour grapes and the children's teeth are set on edge." "The way of the Lord is not equal" (just). To meet these charges and complaints, Ezekiel directed his highest powers. God, he declared, was a spiritual Being whose existence and rule could not be tested by the standards of materialism. All nations come under His sway and each one of them will stand or fall according to His moral laws. Each man, also, was accountable to God for what he himself was and for what he did. The soul that sinned should die, but he that was upright should live.

The third great task, inseparably bound up with their religious faith, was to keep alive the hope of a return to their land. They must not be lured by the "land of traffic and of merchants" (xvii. 4), neither be deceived by a dazzling polytheism. Though exiles, they must begin specifically to plan how their homeland should be rebuilt and to consider the duties of its future citizens and rulers.

In general outline, the book of Ezekiel deals with these three

undertakings. (1) Chaps. i.–xxiv. are addressed to the people in Jerusalem, though they also include passages designed to overcome the perplexities and pessimism of those in captivity. (2) Chaps. xxv.–xxxii. are a survey of foreign nations, setting forth the majesty of Jehovah and His unfailing moral judgments. (3) Chaps. xxxiii.–xlviii. present a minute plan and description of the city of Jerusalem as it was to be restored and governed, with portions devoted to stimulating confidence in the coming release and return. In remarkable contrast to most other prophetic books, the writings of Ezekiel have been preserved in orderly arrangement and with few later additions.

The difficulties encountered in the study of Ezekiel are due to the peculiar form in which his teaching is expressed. He was indeed a "speaker of parables." He was especially fond of intricate symbolism and his curious allegories and comparisons were often drawn from sources with which we are no longer familiar. His imaginative temperament, wrought upon by privation and scenes of violence, and his unusual religious experiences of vision and trance so strongly color his descriptions that the reader is often left with a feeling of bewilderment. Nevertheless, his fundamental convictions are singularly clear. God is spiritual, holy, and merciful, and above all physical creation. Religion must be known in the heart. Each man will be judged by his character. All nations are subject to moral law.

A further characteristic is his fondness for the ceremonial and legislative aspects of religion. The prophets who preceded him deprecated ritual as a hindrance to spirituality and emphasized the free moral conduct of men, guided by principle. Ezekiel believed that man's conduct needed to be more regulated and prescribed. His influence in this respect upon the religion of a later day is very noticeable. He is often called the "father of ecclesiastical Judaism."

Question Outline

The Approaching Fall of Jerusalem: i.–xxiv.; compare II Kings xxiv.–xxv. 1. In what age did Ezekiel live? 2. Relate the main events. 3. What were his personal fortunes?

4. Into what three sections may his book be divided? 5. What is the principal theme of each section?

6. What are the peculiarities of his writings?

7. Read the description of the celestial chariot in i. 4–28. 8. Since the temple and city were destroyed, what perplexity arose as to the existence and power of Jehovah? 9. What answer was here given by Ezekiel to this problem? 10. What conception of God underlies this symbolism?

11. What commission was entrusted to the prophet? (ii. 1–7.)

12. What is the meaning of the direction to devour a book? (ii. 8–iii. 2.)

13. With what duty was he charged? (iii. 12–22.)

14. How is the approaching end of Jerusalem portrayed? 15. What was the guilt of the city? (v. 5–17.)

16. What further practices are described? (viii.)

17. Read the account of Jehovah's departure from the temple (x).

18. What answer was given to Ezekiel's question as to whether all shall be destroyed? (xi. 1–18.) 19. What were to be the new qualifications of those who returned? (xi. 19–20.)

20. How are the false prophets characterized? (xiii.–xiv.) 21. What phrase did they repeat?

22. How is Jerusalem described? (xvi.) 23. What practices were the result of idol-worship?

24. What, nevertheless, was Jehovah's promise? (xvi. 60–63.)

25. What allegory represented the intrigue with Egypt? (xvii.)

26. What was Ezekiel's teaching in regard to the moral freedom and responsibility of the individual? (xviii.)

27. Why was there the complaint as to God's ways being "unequal"?

28. What was Ezekiel's direct appeal? (xviii. 31–32.)

29. What further account is given of the conditions in Jerusalem? (xxii.)

30. What is the meaning of the parable of the rusty caldron? (xxiv. 1–14.)

31. Why did Ezekiel feel that he should restrain his grief over the death of his wife? (xxiv. 15–22.)

Concerning Foreign Nations: xxv.–xxxii. 1. Review chaps. xxv.–xxxii. and point out the striking figures used to designate the different nations—Tyre, Egypt, and others.

2. Of what moral offenses had they been guilty?

3. Why did he feel their downfall was inevitable?

4. What phrase is frequently repeated?

The Prophet's Encouragement to the Exiles: xxxiii.–xxxix. 1. How did he again compare his office in undertaking this work? (xxxiii. 1–9.)

2. Why did the exiles need to realize that they were individually responsible? (xxxiii. 10–20.)

3. What was his advice to those who were left in Jerusalem? (xxxiii. 21–33.)

4. What judgment was pronounced upon the "shepherds" of Israel? (xxxiv. 1–19.)

5. In contrast, what is said of the "one shepherd"? (xxxiv. 23–31.)

6. What mistaken interpretation was put upon the fall of Jerusalem by the neighboring nations? (xxxvi. 16–24.)

7. What change was to take place in the people? (xxxvi. 24–28.)

8. What significance and application had the vision of the valley of dry bones? (xxxvii.)

9. What was Ezekiel's conception of a decisive conflict between the forces of good and evil, and what symbolism did he use in describing it? (xxxviii.–xxxix. 16.)

A Constitution for the Restored Nation: xl.–xlviii. 1. What was the value of preparing a plan for the restoration of the nation?

2. Why was special attention given to the rebuilding of the capital?

3. What was to be the dominating ideal? (xliii. 1–9.)

4. What was to be the place and influence of the temple?

5. What were the duties of the princes? (xlv. 8–9.)

6. What was to be the name of the city? (xlviii. 35.)

"The Founder of Ecclesiastical Judaism." 1. What were the main convictions which dominated the life and teaching of Ezekiel? 2. What was his distinctive teaching as to the nature of God? of man? 3. How did he make religion more spiritual?

4. How did he relate the ceremonial aspects of religion with the ethical? 5. Compare his teaching in this respect with that of Amos, Hosea, and Isaiah.

6. What were the advantages and what were the limitations of the minute regulations for the religious life of the people? 7. Why is Ezekiel called the "father of legalism"; also the "founder of Judaism"?

8. What was his view of the relation of Israel to other nations at that time and in the future? 9. How did his view compare with the highest conceptions found in Isaiah?

SUBJECTS FOR FURTHER STUDY:

1. The personal characteristics of Ezekiel, and the nature of his visions. Also, his unusual imagination, yet lack of poetic talent.
2. The sources of his symbolism, Gog of the land of Magog, etc.
3. The teaching of Ezekiel as to the worth and responsibility of the individual. Did he take into account the forces of heredity and environment?
4. His teaching that the entire nation was to be a holy community. What did he mean by holiness? How was the individual to be trained for membership in the community? What place was there in this training for individual initiative and the sense of personal responsibility?
5. The description of the nether world, the pit or hell, in xxxii. 17–32.
6. The influence of Ezekiel upon the later development of religion, i.e., the form of religion known as "Judaism."
7. The influence of his writings upon the later apocalyptic literature.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* PETERS, *The Religion of the Hebrews,* Chap. XVIII; CORNILL, *The Prophets of Israel,* pp. 115–124; GORDON, *The Prophets of the Old Testament,* Chaps. XVI–XVIII; BEWER, *The Literature of the Old Testament,* Chap. XII; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chap. XXIII; SMITH, *Old Testament History,* Chap. XV to p. 340; PEAKE, *Commentary;* KENT, *The Historical Bible,* Vol. III, Chap. LXXXVIII, Vol. IV, Chap. XCII.

CHAPTER XII

THE LITERARY ACTIVITY OF THE EXILES

(597–538 B.C.)

One effect of the captivity in Babylon was to give a new impulse to literature. Among the exiles were many men of learning and ability who, like Ezekiel, devoted their time to writing. The fact that their own land was in ruins and the inhabitants scattered quickened their appreciation of a spiritual heritage which was not to be lost. They perceived the necessity of interpreting the lessons to be gained from the history of their race and of finding in them the explanation of their suffering. There was, further, the need to plan for the future, that ultimately a new nation might be reared upon a more durable foundation. By keeping in the foreground these aims the people would be saved from despair, their sense of racial solidarity, in spite of exile, would be maintained, and in the day of restoration former mistakes would be avoided.

Two groups of writers gradually arose and rendered conspicuous service. One company carried on the tradition and labors of those whose principal achievement was the book of Deuteronomy, written before the destruction of Jerusalem and found in the temple in 621 B.C. They expanded Deuteronomy into approximately the form in which it now exists, combined with it the old collection or documents, JE, adding occasional comment, so as to form a connected history. They likewise revised and edited the books of Judges, Samuel, and Kings, as has been observed in the study of these writings. All this was not done at one time, but it represents the work of men who belonged to the same school and who held the same viewpoint.

The second group was composed of men whose main interest was in worship and the priesthood. As will be recalled from

the study of the first six books of the Bible (see p. 35), it was at this period that the Priestly authors and editors came into prominence. They codified the "Law of Holiness," now found in Lev. xvii.–xxvi., and they also drew up a "Priest Code," which included genealogical lists and descriptions of ancient practices and customs, the whole being placed in a framework of history as revised by them. Toward the close of the captivity, or shortly thereafter, this Priest Code was joined with the work of the Deuteronomists, so that the weaving together of the Hexateuch was nearly complete (JEDP). But the activities of the Priestly school had just begun. In the centuries following, their successors increased in number and they exerted a dominating influence upon literature and religion after the restoration.

Reference Reading. PETERS, *The Religion of the Hebrews,* Chap. XXIII; CORNILL, *The Prophets of Israel,* pp. 125–130; BEWER, *The Literature of the Old Testament,* Chaps. XV, XVII (a survey of the entire activities of the Deuteronomic and Priestly schools); PEAKE, *Commentary,* art. on "The Development of Old Testament Literature," pp. 46–47, briefly describes this period.

CHAPTER XIII

THE SECOND ISAIAH

xl.–lv. (About 540 B.C.)

In the study of the life and teachings of Isaiah (see p. 78) it was pointed out that the book which now bears his name consists of two clearly marked divisions. The record of the life of Isaiah is found only within chaps. i.–xxxix. Chaps. xl.–lxvi. are mainly the work of another prophet who lived about two centuries later than Isaiah.

The evidence in support of this distinction is cumulative. Isaiah was active in the affairs of Jerusalem between the years 740–701 B.C., and his speeches and writings deal with the events of that period—the invasions of the Assyrians, the fall of Samaria, the siege of Jerusalem, and the deliverance of the city—in which he played an important part. The prophet who is the author of chaps. xl.–lv. addresses his message to people in captivity. The city of Jerusalem is in ruins and the foundations of the new temple are not yet laid. His message is one of good tidings and the assurance of release. Jerusalem's "warfare is accomplished, her iniquity is pardoned" (xl. 1–2). God "hath raised up one from the east" to be their deliverer. "Thus said the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut" (xlv. 1). "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, she shall be built; and of the temple, thy foundations shall be laid" (xliv. 28).

With this as the background and from these specific statements, the testimony of the writing itself is unmistakable. The author of the principal portion of this second division must have lived not earlier than 550 B.C., forty years or more after

the destruction of Jerusalem by the Babylonians (586 B.C.), and he wrote to those in exile shortly before they were released by Cyrus, King of the Medes and Persians, who permitted the captives to return in 538 B.C. Further confirmation is afforded by the differences in literary style as compared with that of Isaiah, and by the unique theological conceptions of this writer. But his name is not known. In him, Old Testament prophecy comes to its highest expression, yet there is no clue to his identity. Was he among the captives, or did he live in Judah or elsewhere? In the absence of exact information, he is commonly called the Second (or Deutero) Isaiah.

While the distinguishing marks of the Second Isaiah are easily recognizable, there are numerous questions as to whether chaps. xl.–lxvi. form a continuous document. It is generally held that chaps. lv.–lxvi. were written two decades or more after the return from captivity and possibly by a third author. Probably all of the chapters were in due time revised and edited.

But to raise these questions, which are important for a careful analysis, in no sense detracts from the superb genius of the prophet whose name is unknown. He proclaims that God cannot be likened to any image made by man; no finite mind can fully comprehend Him. Yet His character and His ways are not hid; they are everywhere manifest. The whole universe is the work of His hand and by Him all life is sustained. God rules in history not by physical force, but by moral government. In spite of confusion and apparent thwarting, His purpose ever advances to an irresistible fulfilment. He renews the faltering spirit of man, and "To them that hath no might he increaseth strength." To the weak and the helpless He gives His special care, "for He will feed His flock like a shepherd . . . and gently lead those that are with young."

Most original is the discernment that suffering and pain may have a place in human progress. There is no theoretical solution of the problem of evil, but the author perceives that in the mystery of life adversity may be so borne as to serve a high end and lead to a good which makes the burden of bearing it seem slight. Thus he answers the complaint of the captives that they are suffering unjustly by declaring that even in exile

they may be witnesses of the light and, as servants of God's purpose, become a blessing to all nations of the earth. The Ideal Servant of Jehovah, in whom the spirit of service is incarnate, suffers for the transgressions of others, is despised and rejected of men, but by his stripes they are healed.

Question Outline

The Assurance of Coming Release. 1. What is the evidence in this writing which shows that it was written by a "Second Isaiah?"

2. Recall the study of the book of Ezekiel and describe briefly the condition of the exiles in Babylon. 3. What were the issues and problems that confronted them?

4. With what assurance does this prophecy begin? (xl. 1, 2.)

5. What is there remarkable in the statement as to the suffering which Jerusalem had endured?

6. What are the underlying ideas expressed in the prologue of voices? (xl. 3–11.)

7. How is the power of God portrayed? (xl. 12–26; compare xliv. 24ff., xlv. 5–8.)

8. Of what do the people complain? (xl. 27; compare xlix. 4.)

9. How is this complaint answered? (xl. 28–31; also xlix. 14–16.)

10. In what coming event are the people repeatedly urged to believe? (xliii. 1–7, 14–19, xlviii. 20, li. 1–11.)

11. What feeling had they to overcome? (xli. 10–14, xliii. 5, etc.)

12. Who is named as the one through whom they will be released? (xlv. 1–4, xli. 2–4, 25.)

The Divine Mission. 1. What is to be the role of those who worship Jehovah? (xliii. 10, xliv. 8.) 2. By what more significant name are they also to be known? (xli. 8–9, xliii. 10, xliv. 1–5, xlv. 4.)

3. What then is to be their highest aim? (xlix. 3–6, lv. 4–5.)

4. Why is their own restoration called "a light thing"? (R. V.)

5. How could their mission be fulfilled in exile?

6. What answer is thus given to the question as to the meaning of their suffering? 7. How does this interpretation reveal God's purpose?

8. In what spirit and manner is service to the nations to be performed? (xlii. 1–7, l. 4–9, lii. 13–15.) 9. How is the suffering entailed in this service at first misunderstood? (liii.) 10. What is its real import?

11. Do the above passages which describe the "servant" refer to the Jewish nation personified or to an individual, the Ideal Servant, representative of the nation?

12. Read chaps. liv.–lv., which again describe the days of restoration.

13. State concisely the message and argument of the Second Isaiah.

The "Third Isaiah"

lvi.–lxvi. (500–450 B.C.)

Whether these chapters were written in whole or in part by a "Third" or "Trito-Isaiah" is a somewhat technical question, which is suggested as a subject for special study. In any case, they can best be understood as expressing the hopes of a golden age after the restoration from captivity.

Question Outline

1. What distinction among worshipers is to be set aside in the restored community? (lvi. 1–8.)
2. What contrast is made between false and true fasting? (lviii.)
3. Why was this also a necessary distinction?
4. How is the final judgment depicted? (lix. 15–21, lxiii. 1–6.)
5. What description is given of the Jerusalem that is to be? (lx., lxii.)
6. What is to be the work of the Ideal Servant? (lxi.)
7. How will the land be restored?
8. What new order is to be created? (lxv. 17–25.)

SUBJECTS FOR FURTHER STUDY:

1. Are chaps. xl.–lxvi. a composite or are they the work of a single author?
2. The precise dates of chaps. xl.–lv.? and of lvi.–lxvi.?
3. A more thorough study of the function of suffering in the writing of the Second Isaiah.
4. A special study of the passages which describe the Servant of the Lord.
5. The conception of God, His nature and purpose in chaps. xl.–lv.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* PETERS, *The Religion of the Hebrews,* pp. 321–326, especially footnote, pp. 326–327; CORNILL, *The Prophets of Israel,* pp. 131–144; SMITH, H. P., *Old Testament History,* pp. 370–377; SMITH, G. A., *The Book of Isaiah,* Vol. II; BEWER, *The Literature of the Old Testament,* Chap. XIV; PEAKE, *Commentary,* chap. on Isaiah xl.–lxvi.; KENT, *The Historical Bible,* Vol. IV, Chaps. XCVI, XCIX; GORDON, *The Prophets of the Old Testament,* Chap. XX.

CHAPTER XIV

THE RETURN OF THE EXILES

(538 B.C.)

AFTER the death of the sagacious ruler, Nebuchadrezzer (about 562 B.C.), the throne of Babylonia was occupied by a succession of inferior kings under whom the Empire suffered a rapid decline. In sharp contrast was the rise of Persia. Through the efforts of Cyrus, later called the Great, the dominion of Persia, including the territory of the Medes, was extended and solidly welded together. The time was then ripe to strike Babylon a finishing blow. The city was so weak that it made no resistance; the gates were opened, probably through treachery, and the inhabitants welcomed their conquerors (539 B.C.).

One of the first acts of Cyrus was to permit the return of the Jewish captives. A copy of his decree is recorded in the first chapter of the book of Ezra, which is supported by Persian inscriptions, and while the statement that he became a convert to the religion of the Hebrews may be a later idealization, there is no doubt that he recognized the dignity of their faith and was willing to help them regain their territory. Probably, also, the number of those who returned was not so large as described by Ezra, nor did they go laden with gifts, but still there were some devoted patriots who at once set out for their homeland when permission was granted.

Naturally it was an occasion of great rejoicing.

> When the Lord turned again the captivity of Zion,
> We were like them that dream;
> Then was our mouth filled with laughter,
> And our tongue with singing.
> Then said they among the nations
> The Lord hath done great things for them. (Ps. cxxvi. 1, 2.)

The glowing prophecy of the Second Isaiah had been fulfilled. And since their deliverance had come, it seemed to them also that the new age of which many prophets had spoken was at the dawn. The promised Messiah would soon arise and there would be abundance and peace.

The record of the events in Judah during the century following the return is unfortunately meager and obscure. But it was inevitably a time of hardship and of general discouragement. The city was a mass of ruins and the country devastated. The mixed population which had settled on the land was unwilling to withdraw, and the neighboring nations were still hostile. The new age did not magically appear. The demand was for resolution and work. As the years passed it was seen that human nature had changed little. The enthusiasm of the day of release slipped away. Men became quickly absorbed in business and gain. Some grew rich and lived in luxury, while the majority were in want.

It was this situation that confronted the men whose writings and achievements are next to be studied. Though they do not exhibit either the originality of mind or the breadth of vision of the prophets and statesmen who lived before the exile, yet they show a remarkable sturdiness of spirit and a real capacity for leadership. They held loyally to principle, and both by speech and example roused others to action. In a day of social and religious reconstruction, they were the organizers and builders.

Reference Reading. Smith, G. A., *The Book of the Twelve Prophets,* Vol. II, pp. 198–221, discusses the biblical sources of information as well as the characteristics of the age; Bailey and Kent, *History of the Hebrew Commonwealth,* Chap. XXIV; Cornill, *The Prophets of Israel,* pp. 144–154; Kent, *History of the Jewish People,* pp. 126–136; Foakes-Jackson, *The Biblical History of the Hebrews,* Chap. XIV.

CHAPTER XV

FOUR PROPHETS OF THE RESTORATION

(1) Haggai

(About 520 B.C.)

This book contains four addresses delivered by Haggai, precisely dated in the second year of Darius, King of Persia, that is, between September and December, 520 B.C. Of the personal history of the prophet nothing is known. Whether he had seen the city of Jerusalem before its destruction in 586 B.C., or was born during the exile in Babylon, can be only conjectured.

Though less than twenty years had passed since the people had been released from captivity, thereby permitting a return to their own land, the decline in energy and enthusiasm previously described had already set in. The temple, which they planned to rebuild as an embodiment of their ideals and the center of a new society, was still little more than the ruin they had found it. Its unfinished state was an indication of what was happening everywhere. Their aspirations and spiritual faith were dimmed by materialism and despondency.

Haggai is often called "a practical idealist." He kept alive the vision of a better day and he also saw the necessity of working for it. Public spirit must be revived. Men themselves must not dwell in luxurious houses and leave the temple a waste (i. 4). If the new age was to come, they must be willing to engage in hard toil; they must go up to the mountain and bring wood (i. 8). The drought from which they were suffering he interpreted as a sign of Jehovah's displeasure because of their apathy. His direct appeal met with immediate response, and under the leadership of the governor, Zerrubabel, the work of rebuilding was vigorously carried forward.

Question Outline

1. About how many years after the return of the exiles were the speeches of Haggai delivered?
2. Describe the general conditions at this time.
3. What did the failure to build the temple indicate? 4. What reason was given as to why it had not been built?
5. How did the more prosperous people live?
6. What was the general discontent?
7. What was Haggai's appeal?
8. How did he interpret the drought?
9. What was the response?
10. What was his prediction as to the future?
11. What questions were asked of the priests and how were they answered? 12. What application was then made?
13. What promise was made to the governor, Zerrubabel?

Reference Reading. Driver, *Introduction*; McFadyen, *Introduction*; Smith, *The Book of the Twelve Prophets,* Vol. II, Chaps. XVII-XVIII; Peters, *Religion of the Hebrews,* pp. 316–320; Bailey and Kent, *History of the Hebrew Commonwealth,* Chap. XXIV; Bewer, *The Literature of the Old Testament,* pp. 234–236; Gordon, *The Prophets of the Old Testament,* Chap. XXI.

(2) Zechariah

i.–viii. (About 520 B.C.)

ix.–xiv. (After 333 B.C.)

According to the dates mentioned in the first section (i. 1 and vii. 1), the prophecies of Zechariah (i.–viii.) were delivered in 520 and 518 B.C. He was a contemporary of Haggai, and his teaching and efforts were likewise for the purpose of giving encouragement and guidance to the community in Jerusalem after the return from the Babylonian exile. He urges them not to despair because their hopes have not been immediately fulfilled. They must keep their spirit from flagging and continue their work, however insignificant it may appear, "for who hath despised the day of small things?" (iv. 10.) Great results are in the end achieved, "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (iv. 6). The things to be done are: "speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your

gates; let none of you devise evil in your hearts against his neighbor; and love no false oath; for these are the things that I hate, saith the Lord" (viii. 16, 17). When such is their conduct, the fame of their city shall spread and "many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem" (viii. 22).

In several instances the prophet received his message through an angel who speaks for Jehovah. Compared with the earlier prophets, this marks a change in the thought of man's relation to God. To Amos, Isaiah, and Jeremiah, God was known spiritually and through them spoke directly to men. After the exile the sense of God's nearness tended to disappear, and contact with Him was sought through intermediaries. Zechariah also uses a manner of writing suggestive of Ezekiel, in that he describes visions as though beheld in a trance.

The book is sharply divided into two parts: (1) chaps. i.–viii. and (2) chaps. ix.–xiv. Only the first division is from the hand of Zechariah; the second is a collection of prophecies of various dates. Of these prophecies the most important passages are those which refer to the Messianic reign. There is the discerning conception of an Ideal King, who shall come with none of the trappings of a conqueror, but "lowly, riding upon an ass and a colt the foal of an ass," who shall bring peace to other nations as well as to Israel, and whose dominion shall extend from sea to sea (ix. 9, 10). Captives in foreign lands, the "prisoners of hope," are to be released and doubly compensated when the sons of a reunited Judah and Ephraim are raised up against Greece (ix. 13). The turbulence of war is reflected in many descriptions, and there is an apocalyptic vision of all nations gathered in assault upon Jerusalem, which shall emerge victorious and preëminent, a holy city, the center of worship for the entire world, and "Jehovah shall be king over all the earth" (xiv. 9).

Question Outline

Chaps. i.–viii. 1. In what age did Zechariah live, and what were the conditions at the time in Jerusalem?

2. What was the nature of the visions in which he received and delivered his message?

3. In the first vision, what question is asked and how is it answered? (i. 7–17.) 4. In the second, of what are the "horns" symbols? (i. 18–21.) 5. What is the meaning of the third vision? (ii. 1–13.)

6. Make a selection of the visions that follow and as far as possible state their significance.

7. What criticism is made of the fasts and similar ceremonies? (vii. 1–6.) 8. What is demanded in their place? (vii. 9, 10.) 9. What ideals are to be realized in the restored Jerusalem? (viii.)

Chaps. ix.–xiv. 1. Study the passages which relate to the Messianic reign; how will it come and what are its characteristics?

2. What is again held up as the ideal of Jerusalem, and in what way is there to be unity among the nations?

Reference Reading. SMITH, *The Book of the Twelve Prophets,* Vol. II, Chaps. XIX–XXIII on Zech. i.–viii., and Chaps. XXXII–XXXIII on Zech. ix.–xiv.; PETERS, *The Religion of the Hebrews,* pp. 318–320; GORDON, *The Prophets of the Old Testament,* Chap. XXI; KENT, *The Historical Bible,* Vol. IV, Chap. XCV; BEWER, *The Literature of the Old Testament,* pp. 236–242 on Zech. i.–viii., pp. 420–426 on Zech. ix.–xiv.; MCFADYEN, *Introduction;* DRIVER, *Introduction;* PEAKE, *Commentary.*

(3) MALACHI

(About 460 B.C.)

The word Malachi means "My messenger." It is probably not a personal name, but is used as a fitting description of the prophet's office. Whoever he was, the author lived in Jerusalem about 460 B.C., that is, over two generations after the return from the Babylonian exile and not long before the coming of the energetic leaders, Ezra and Nehemiah.

Discontent and disillusionment were the characteristics of the age. The efforts of Haggai and Zechariah (i.–viii.) sometime earlier (about 520 B.C.) had aroused a temporary enthusiasm, but a reaction had followed. The new age had not come, and cynicism and sordidness had destroyed men's determination and hope.

The book of Malachi is a vigorous appeal to overcome this depression and to put living on a higher spiritual plane. The manner in which his argument is made is simple, even prosaic,

Unworthy practices which hinder the coming of a better day are specifically attacked. Current views and questions are taken up and answered one after another, resembling a forum where the speaker invites debate. An ignorant and slovenly priesthood, he declares, must realize the sacredness of their calling and be seekers of knowledge. Infidelity in marriage must cease. A nation that robs God cannot flourish. The claim that it is of no benefit to serve God is based upon a low, material standard.

In his hope for the future, Malachi recalls the work of Elijah and predicts the reappearance of that prophet who will prepare the hearts of men for the day of Jehovah (iv. 5). There is a tinge of the prevailing opposition to Edom, but in general he is sympathetic toward other nations and looks forward to the time when, "from the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles . . . saith the Lord of hosts" (i. 11).

Question Outline

1. Describe the age in which this book was written. 2. Why was it one of disillusionment? 3. Was this feeling the cause or the result of the behavior of the people?

4. What did Malachi demand of the priests? (i. 6–10, i. 12–14, ii. 7.)

5. What did he say of divorce? (ii. 10–16.)

6. Who were the victims of exploitations? (iii.)

7. Why was it said that there was no God of justice?

8. What was Malachi's reply? (ii. 17, iii. 13–18.)

9. What was to be the work of the "messenger"? (iii. 1–3.)

10. Explain the reference to Elijah (iv. 5–6).

11. How is the prediction as to Edom to be explained?

12. How does he speak of the Gentiles?

Reference Reading. Driver, *Introduction,* pp. 355–358; McFadyen, *Introduction,* pp. 234–237; Peters, *Religion of the Hebrews,* pp. 327–328; Smith, *The Book of the Twelve Prophets,* Vol. II, pp. 331–372; Gordon, *The Prophets of the Old Testament,* Chap. XXII; Kent, *The Historical Bible,* Vol. IV, Chap. XCVII; Bewer, *The Literature of the Old Testament,* pp. 254–258.

(4) Obadiah

(500–450 B.C.)

The theme of this brief book is a vehement denunciation of the Edomites, whose cruelty and greed were soon to end in disaster. Traditionally there was a blood-relationship between the Hebrews and the Edomites, who were regarded as the descendants of Esau, but this circumstance added the bitterness of family strife to the ill-feeling that long existed between them. In 586 B.C., when Jerusalem fell before the Babylonians, the inhabitants of Edom openly showed their delight and sided with the foe. They cut off the escape of the fugitives, entered the city with the conquerors, and shared in the plunder.

From their dwelling "in the clefts of the rock" (i. 3), not far from the Dead Sea, they were driven out by the Nabateans, sometime between 500 and 450 B.C., which event was probably the occasion of Obadiah's writing. He specifies the crimes of the Edomites, exults that "as thou hast done it shall be done unto thee" (i. 15), and predicts the return of the Hebrew captives with the establishment of Jerusalem. The Jews had suffered severely from their hereditary enemy, but the standpoint of Obadiah's judgment is narrowly nationalistic, untempered by the more generous spirit found in the prophets of higher rank and of wider vision.

Portions of the book suggest prophecies which may have had their origin in the early years of the exile (586–538 B.C.), while other passages may be adaptations of Obadiah's words to events many centuries after he lived. The correspondence between Obadiah and Jeremiah (xlix. 7–22) is thought by some[1] to indicate that both made use of an older prophecy.

Reference Reading. Driver, *Introduction;* McFadyen, *Introduction;* Smith, *The Book of the Twelve Prophets,* Vol. II, Chaps. XIII–XIV; Gordon, *The Prophets of the Old Testament,* Chap. XXIII.

[1] See Driver, *Introduction.*

CHAPTER XVI

EZRA AND NEHEMIAH (WITH OUTLINE OF LEVITICUS)

(About 300–250 B.C.)

CONTAINING MEMOIRS OF EZRA AND NEHEMIAH
(About 458–432 B.C.)

IN the Hebrew manuscripts the books of Ezra and Nehemiah appear as one volume; in fact, it is probable that originally they formed the second division of a comprehensive history of Israel, of which Chronicles (I and II) were the first. The period covered by Ezra and Nehemiah extends from the release of the captives in Babylon by Cyrus, in 538 B.C., to the events which took place in Jerusalem about the year 432 B.C. The books themselves, however, were written when this period was long in the past, presumably between 300–250 B.C.

As a member of the Priestly school of historians, the author, commonly known as the Chronicler, used as a basis of his work the diaries or personal memoirs of Ezra and Nehemiah, who were active in Judah about 450 B.C. In some instances he makes verbatim extracts, as when one or the other of these men speaks in the first person (Neh. i.–vi.; Ezra vii. 28ff.); elsewhere passages are quoted indirectly and revised. An old temple record and an official register seem also to have been sources of information.

There are many gaps in the history A long space is passed over with the phrase, "now after these things." Of the sixty or seventy years between 516 and 458 or 444 B.C., practically nothing is recorded. Exact dates and the order of events are also difficult to determine. No chronology thus far drawn up is wholly satisfactory, though numerous theories and rearrangements have been proposed.

While the Chronicler incorporated historical material, he wrote, as has been said, "more as a theologian than as a historian." His main interest was to show the origin and significance of the religious ordinances and institutions connected with the temple-worship as established and practiced in his own time. Nevertheless, the personal memoirs, especially Nehemiah's, have a high value. From their first-hand impressions and comments we can see the actual conditions in Palestine in the years after the restoration, and we can estimate the character and influence of the men who made the history of which they wrote.

An outstanding problem was the relation of the Jews to the people of foreign stock who during the exile had settled in the land. They debased the language, had different standards of living, and sometimes were hostile. Ezra and Nehemiah cannot be called generous in their attitude, but the situation was not easy of adjustment. As leaders they were fearless in combatting the exploitation of life, and they were sincerely eager to rebuild the nation upon the foundation of law. The unusual act of Nehemiah in reducing his own salary as the first step in reform is indicative of the spirit which he and his co-worker, Ezra, sought to inculcate.

Question Outline

Ezra: 1. What dates mark the approximate historical period embraced in the books of Ezra and Nehemiah? 2. About how long afterwards were these books written? 3. Who was the author? 4. Describe the manner in which he compiled his work; from what viewpoint did he interpret the past?

5. At about what date were Ezra and Nehemiah active in the affairs of Judah?

6. What edict is cited in the opening chapter of Ezra, though probably in modified form?

7. What work was undertaken some time after the return? (iii.) 8. Who were the people referred to as "adversaries"? 9. What was their offer? (iv. 1, 2.)

10. Why was this offer refused? 11. What was done in retaliation? (iv. 3–24.)

12. How was permission obtained to complete the rebuilding of the temple? (v.–vi.)

13. What was Ezra's purpose in planning to go to Jerusalem? (vii.) 14. Describe his experience on the journey (viii).

15. What practices did he discover upon reaching Judah? 16. Why was he so opposed to mixed marriages? (ix.)

17. Describe the measures taken by him to correct these practices (x.).

Nehemiah: 1. What information did Nehemiah receive as to the conditions in Jerusalem? (Neh. i. 1–11.) 2. What was his position at the Persian court? (ii. 1.)

3. Describe his interview with King Artaxerxes (ii. 1–8).

4. What survey did he make upon reaching Jerusalem? (ii. 9–16.)

5. What was his appeal and how was it received? (ii. 17–20.)

6. When the work of rebuilding the walls was well advanced, what opposition was encountered? (iv.)

7. How were the people exploited and enslaved? 8. Describe the measures taken by Nehemiah to abolish the injustices from which they suffered (v.).

9. What trap was set for Nehemiah and how did it succeed? (vi.)

10. Describe the occasion for the public reading of the Law. 11. By whom was it read? (viii. 1–8.) 12. What celebration followed? (viii. 9–18.)

13. Who were excluded from the popular assembly, and why? (xiii. 1, 2.)

14. What measures were taken for the observance of the Sabbath? (xiii. 15–22.)

15. How did Nehemiah deal with those who had married foreign wives? (xiii. 27ff.)

16. What was the principal aim of both Ezra and Nehemiah? 17. How did their ideal compare with that of the great prophets, for instance, the Second Isaiah?

18. Estimate the value of the work of these two men.

SUBJECTS FOR FURTHER STUDY:

1. How may the chapters of these two books be rearranged and combined so as to bring out more clearly the relation and sequence of events?

2. The determination of exact dates.

3. A special study of the diaries kept by Nehemiah and Ezra and the use made of them by the Chronicler. Other sources used by the Chronicler.

4. How account for the fact that Nehemiah makes no mention of the work of Ezra?

5. Nehemiah's social reforms.

6. The dialect known as Aramaic: the extracts from an Aramaic source (Ezra iv. 8–23, v. 1–vi. 18, vii. 12–26.)

7. Who were the Samaritans? What were their religious beliefs and practices?

8. Was the Law as read by Ezra the entire Pentateuch, i.e., the first five books of the Bible now known as the Law, or was it only the Priestly document?

9. The effect of written law and priestly regulation upon religion after the exile.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* PETERS, *The Religion of the Hebrews,* Chap. XXIV; CORNILL, *The Prophets of Israel,* pp. 155–163; BEWER, *The Literature of the Old Testament* (see references in Chap. XVIII); BAILEY and KENT, *History of the Hebrew Commonwealth,* Chaps. XXIV, XXV; SMITH, *Old Testament History,* Chap. XVII; PEAKE, *Commentary,* chap. on Ezra and Nehemiah, art. "The History of Israel," pp. 77–79; KENT, *The Historical Bible,* Vol. IV, Chaps. C–CII.

LEVITICUS

Since the book of Leviticus was a part of the Law read by Ezra at the public assembly described in Neh. viii., a study of the book will give an acquaintance with the nature of the legislation then adopted.

QUESTION OUTLINE

1. What were the main characteristics of religion as indicated by the laws of Leviticus?

2. What disease was a flagrant form of uncleanness? (xiii., xiv.)

3. Why was there an annual atonement for the entire nation?

4. What ceremony expressed the desire to be free from national defilement?

5. What was "Molech worship"? (xviii. 21.)

6. What is the "Holiness Code"? 7. What was its origin and history?

8. What were the requirements for just dealing in xix. 9–18 and xix. 33–35?

9. What treatment was to be shown to the "stranger" (alien or sojourner)? (xix. 10, 33.)

10. What harvest festival was to be celebrated and why? (xxiii. 33, 34.)

11. What was the purpose of the year of jubilee, and how was it to be observed? (xxv.)

12. What was to be the motto of the land? (xxv. 10.)

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* PETERS, *The Religion of the Hebrews,* Chap. XIX; BEWER, *The Literature of the Old Testament,* pp. 183–188 (traces the development of the Holiness Code from the time of Ezekiel); KENT, *The Message of Israel's Lawgivers,* pp. 34–43; PEAKE, *Commentary,* chap. on Leviticus; HASTINGS, *Bible Dictionary,* Vol. III, art. "Law," section on the "Law of Holiness."

CHAPTER XVII

OTHER POST-EXILIC WRITINGS

(1) Ruth

(About 450–430 B.C.)

The heroine of this charming story lived, it is said, "in the days when the Judges ruled," which was the age of pioneer settlement and pastoral occupation after the conquest of Canaan (1150–1050 B.C.). The scenes are vividly portrayed, showing minute knowledge of many early customs, but it does not follow that the author lived in the time of Judges.

Though there are some who hold a different opinion, it is generally believed that the book belongs to the period of Ezra and Nehemiah, i.e., about 450 B.C. If this is so, the story is not only an appealing description of simple fidelity, but also a skilful and artistic protest against religious intolerance. Ezra and Nehemiah, because of zeal for pure worship and racial exclusiveness, had endeavored to enforce drastic laws for suppressing marriage with foreign wives (Neh. xiii., etc.). That these severe measures were not wisely drawn and often brought unnecessary hardship was quite apparent, and there must have been many who deplored the injustice. Using what was probably an older tale, the author relates the story of the Moabite, Ruth. As a Moabite, she came of a people not permitted "to enter the assembly of the Lord forever" (Dt. xxiii. 3), yet she showed herself capable of a rare devotion. There was also a well-founded tradition that she became an ancestress of the revered King David. Were laws to be enacted which, had they been earlier in force, would have barred out a person such as Ruth and deprived the nation of its greatest monarch? At any rate, this book exhibits the kindlier attitude toward the people of the surrounding countries, and is in refreshing contrast to the narrower tendencies which unfortunately were present in the religion of Judaism.

Question Outline

1. State some of the reasons for the view that this book was written as a protest against the measures of Ezra and Nehemiah prohibiting intermarriage with non-Jewish races.

2. Trace in detail the story. 3. What were some of the customs in the days of the Judges? 4. What traits of character are emphasized?

5. Analyze the qualities which make this tale a literary masterpiece.

Reference Reading. Driver, *Introduction,* dissents from the view that the book was written at the time of Ezra and Nehemiah; McFadyen, *Introduction,* states the ground for regarding the story as a protest against the extreme measures of exclusion by Ezra and Nehemiah; Peters, *The Religion of the Hebrews,* pp. 361–362 (compare p. 23); Bewer, *The Literature of the Old Testament,* pp. 282–284; Peake, *Commentary.*

(2) Joel

(About 350 B.C.)

As the title of this book gives simply the name of the author, the time and the occasion of its writing must be determined from evidence supplied by the contents. With due recognition of differences in opinion, it may be assigned to a period shortly before the overthrow of the Persian rule by Alexander of Greece, about the middle of the fourth century B.C.

A severe plague of locusts was interpreted by the prophet as a sign of an approaching invasion and of the Day of Jehovah: "For a nation is come upon my land, strong and without number; his teeth are the teeth of a lion, and he hath jaw-teeth of a lioness" (i. 6). "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh" (ii. 31). Repentance and fasting are necessary, yet the people are bidden not to fear, but "to be glad and rejoice," for Jehovah is not vengeful and the new day is to bring restoration and abundance. A conspicuous mark of this new age is to be the outpouring of the spirit upon all flesh, so that "old men shall dream dreams and young men shall see visions" (ii. 28).

There are traces in these passages of a distinct type of literature known as an apocalypse, which later attained a wide

popularity. In all writings of this sort the world is thought to be on the threshold of a tremendous cataclysm, in which the evil and oppressive nations are to be supernaturally destroyed, while the righteous are to be victoriously established. The style is bewilderingly complex and symbolic, so that the precise ideas cannot be easily distinguished. In general the tone is not as healthy as that of the older prophets, who looked for the upbuilding of righteousness not by miraculous intervention, but by the progress of mankind in knowledge of God and in obedience to moral law.

It is noticeable, however, that out of the vast number of popular, apocalyptic writings very few are included in the Bible, and in the case of those incorporated, such as the book of Joel, the spiritual and ethical teachings are prominent.

Question Outline

1. After reading the book of Joel, consult one of the reference works and state some of the characteristics of the kind of literature known as an apocalypse.

2. What plague had afflicted the land? 3. Of what was it taken as a precursor?

4. What nation is probably referred to in i. 6, 7? 5. State the main facts of this conquest.

6. What appeal is made to the people? 7. How is God's character described in ii. 13?

8. What was evidently a comment when the nation suffered disaster? (ii. 17.)

9. In addition to material prosperity looked for in the future, what else was desired? (ii. 18–32.)

10. What, specifically, were the practices with which Philistia was charged? (iii. 1–6.)

11. What adaptation is made in iii. 10 of a verse which appears in Isaiah? (ii. 4.)

12. What was meant by "the valley of decision"? (iii. 14.)

13. With which group of prophets does Joel belong in his view of foreign countries?

Reference Reading. Driver, *Introduction;* McFadyen, *Introduction;* Smith, *The Book of the Twelve Prophets,* Vol. II, Chaps. XXVII–XXX; Peters, *The Religion of the Hebrews,* pp. 373, 400, 441; Bewer, *The Literature of the Old Testament,* pp. 395–397; Gordon, *The Prophets of the Old Testament,* Chap. XXIII; Peake, *Commentary.*

(3) First and Second Chronicles

(About 300 B.C.)

These two books which, with the books of Ezra and Nehemiah, formed originally a single treatise, present the history of the world, particularly of the Hebrews, from the days of Adam to Nehemiah (about 432 B.C.). The work was written approximately at the close of the fourth, or in the first half of the third century B.C. The authors belonged to the Priestly school whose interest was primarily in the temple-worship. They wrote from the standpoint that "the temple was the central object of the universe, and consequently of all history."[1] To them the past was important only as it supplied the historic justification of the ecclesiastical system of which they were the representatives.

The sources used by these writers were selections from the books of Genesis to Second Kings, and also other records then available. A comparison of the treatment of the same events in the older books and in the narrative of the Chroniclers, will show the manner in which the material was treated. David's decision, for instance, to take a census of the people was, according to II Sam. xxiv. 1, in obedience to the command of Jehovah. In I Chron. xxi. 1, it is Satan who "stood up against Israel and moved David to number Israel." The omissions in Chronicles are still more significant, as again illustrated in the life of David, particularly his less creditable acts, public and private. As a rule, events regarded as secular are passed over rapidly, while ceremonial occasions are elaborately expanded.

From these illustrations, which may be multiplied, it is seen that the writings of the Chroniclers are not as valuable for a knowledge of history as are the older books; in fact, they are not to be regarded as history in the modern sense. The ritual and ceremonies in which they delighted were often excessive and at times constituted a hindrance, but they reflect a sincere spirit of reverence and emphasize the essential place of worship in the religious life.

[1] Peters, *The Religion of the Hebrews*, p. 375.

Question Outline

1. As an illustration of the method of the Chroniclers, compare the description of the bringing up of the ark (II Sam. vi. 12–19 and I Chron. xv. 1–xvi. 43).

2. A further exercise would be to make a comparative study of the entire life of David.

3. When were the books of Chronicles written? 4. Of what larger work were they originally a part?

5. What were the fundamental convictions of the authors as to the lessons of history?

Reference Reading. Driver, *Introduction;* McFadyen, *Introduction;* Peters, *The Religion of the Hebrews,* pp. 21, 363, 375 (compare also Chaps. XXV and XXVI); Bewer, *The Literature of the Old Testament,* pp. 287–302; Hodges, *How to Know the Bible,* Chap. VII; Peake, *Commentary.*

(4) Jonah
(About 300 B.C.)

The book of Jonah may be called the most misunderstood book in the Bible. Its inspiring truth has been lost from sight because of a needless controversy concerning one of its minor incidents. Its religious value has all too often been made to depend upon the actual existence of a great fish. Rightly viewed the book is a parable, and when this is perceived there can be no uncertainty as to its teaching. To raise the issue of historical fact in regard to the "whale" is as wide of the mark as it would be to argue that the truth of the parable of the Prodigal Son is involved in the proof of a fatted calf.

The purpose of the parable is clear from the circumstances at the time it was written, probably about 300 B.C. In that age the question of the attitude of the Jews toward the heathen, i.e., the foreign, nations had become acute. The ideal of holiness had largely lost its positive note of an attractive, civic righteousness and tended to foster a restricted nationalism. And yet by the movement of world forces the races of men were in closer contact than ever before. The rule of the Persians had opened the way for a mutual knowledge between Semite and Aryan. Following the victories of Alexander the Great, the Greeks with their culture and art dwelt side by side with the Hebrew inheritors of the Law and the Prophets. The

populous settlement of Jews in Northern Africa had established centers of interest far beyond the small area of the land of Palestine.

In refreshing contrast to the religious leaders who, amid these new conditions, advocated a policy of strict isolation, the author of the parable of Jonah saw both opportunity and obligation. To be the "chosen" of God meant neither aloofness nor superiority; it meant service. God's purpose was that other peoples, no less than the Jews, should also enjoy the blessings He had to bestow. Jonah, the name of a prophet of slight fame in the past, is selected as a representative of the intolerant party whose chief desire was that the heathen should be destroyed. To this man there came the divine command to go to Nineveh, a city which stood for the non-Jewish world, and proclaim the need and the time for repentance. Seeking to escape this duty, he embarked for Tarshish and was cast overboard by the sailors, who believed him responsible for a sudden storm. In Jer. li. 34 there is a descriptive passage which suggests that the figure of a monster was used of the Jewish captivity in Babylon: "he [the King of Babylon] hath, like a monster, swallowed me up . . . he hath cast me out." If the author had this metaphor in mind in relating how Jonah was carried to Nineveh, it would be a useful and an appropriate reminder. With gentle irony, the absurd attitude of the narrow group is shown when Jonah complains because the Ninevites repent, and confesses that he fled because he knew in his heart that God was "merciful, slow to anger, and of great kindness" (iv. 1–4).

Question Outline

1. Show the importance of recognizing that this book is a parable.
2. Give a brief summary of the historical conditions and of the religious issues at the time it was written.
3. Of what religious group was Jonah a representative? 4. Why was he unwilling to obey the command that was given him?
5. Analyze closely the scene of the shipwreck. 6. How does the behavior of the sailors compare with that of Jonah? 7. What two points in the argument of the author are illustrated by this description?

8. What event in the history of Israel was referred to in the figure of a monster that swallowed up and disgorged the nation?
9. What application would the use of this figure have in the parable?
10. Why was Jonah disappointed in the success of his mission?
11. What lesson is brought out by the incident of the gourd?
12. Show the significance of Jonah's confession in iv. 2.
13. State the main principles underlying the parable.
14. Compare the teachings of this book with Second Isaiah; also with Jer. xviii. 7–9.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* SMITH, *The Book of the Twelve Prophets,* Vol. II, Chaps. XXXIV–XXXVIII; PETERS, *The Religion of the Hebrews,* pp. 402–403 and elsewhere; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chap. XXVII, gives a brief sketch of the Greek period; KENT, *The Historical Bible,* Vol. IV, Chaps. CIV, CVI; GORDON, *The Prophets of the Old Testament,* Chap. XXV; PEAKE, *Commentary.*

(5) THE SONG OF SONGS (Canticles)

(300–200 B.C.)

FOR many centuries this "finest song"—which is what the title means—was regarded as an allegory which taught either the love of God for Israel or of Christ for the Church. But a better understanding has shown that this cannot have been the original purpose, and in recent times the book has been explained as a lyric drama revealing the power of pure love to resist the allurements of worldly splendor and to transform sensual passion into a more enduring affection. On this assumption, the contents have been arranged so as to designate the parts taken by the principal characters—King Solomon, a shepherd maid, and possibly a peasant lover.

At present the generally accepted view is that the Canticles are an anthology, "a collection of love lyrics," many of which were sung or recited, according to early custom, at the marriage ceremony. To pay homage to the bride and groom as queen and king during the wedding festival was a familiar practice, especially in rural communities, and it is quite likely that a collection was made of the songs and poems associated with that occasion. The book was included in the Canon of Scripture

because it was given an allegorical significance, and though such interpretation was due to a misunderstanding the preservation of these songs has enriched the Bible.

Question Outline

1. Read Driver or McFadyen and review the several theories that have been held as to how the book is to be interpreted.
2. Why is it now generally thought to be a collection of songs?
3. How would these songs "tend to ennoble ideals in a country where marriage was regarded simply as a contract"?[1]

Reference Reading. Driver, *Introduction;* McFadyen, *Introduction;* Hodges, *How to Know the Bible,* pp. 176–180; Bewer, *The Literature of the Old Testament,* pp. 391–394; Gordon, *The Poets of the Old Testament,* Chap. XVIII.

(6) Esther

(About 250–200 B.C.)

Esther is described as a young Jewess who was selected for her beauty by King Ahasuerus (Xerxes, 485–465 B.C.) to take the place of the banished Queen. Having gained favor by frustrating an attack upon the King's life, she skilfully used her influence to defeat a plot to massacre the Jews and turned the tables upon their enemies.

Since persecutions were common, the story may have an historical basis, but the book is not intended primarily as history. Its obvious aim is to strengthen courage and to praise fidelity; also to give an explanation of the feast of Purim. It was written, probably, between 250 and 200 B.C.

The place of the book of Esther in the collection of sacred writings was long contested both by Hebrew and Christian scholars. Not only is there no mention of the name of God—though it is added in the Septuagint—but the tone is wholly secular. The viewpoint is that of a narrow nationalism, bitter in its hostility to foreigners and containing no trace of the finer feelings of generosity and obligation found in Jonah and Ruth. Judgment may be tempered, however, by remembering the intense suffering to which the Jews were exposed. The

[1] McFadyen, *Introduction,* p. 287.

character of Esther is portrayed with remarkable artistic skill, and the incidents which follow her decision to ignore personal danger in protecting her people are highly dramatic.

Question Outline

1. Relate the story of Esther. 2. Who are the principal characters?
3. What picture is given of court life?
4. Why was the book popular?
5. Has it a religious value?
6. Why was it finally given a place in the Bible?

Reference Reading. Driver, *Introduction;* McFadyen, *Introduction;* Peters, *The Religion of the Hebrews,* pp. 23–24, 385; Bewer, *Literature of the Old Testament,* pp. 303–307; Bailey and Kent, *History of the Hebrew Commonwealth,* Chap. XXVI, a brief sketch of the Persian period; Smith, *Old Testament History,* pp. 485–486; Kent, *The Historical Bible,* Vol. IV, p. 227.

CHAPTER XVIII

WISDOM LITERATURE

(1) Job

(About 400–350 B.C.)

The book of Job is by common recognition one of the masterpieces of all literature. Its theme is the profoundest problem of human experience, the mystery of misfortune and pain, and especially the question why the righteous suffer. The intellectual candor and moral earnestness with which the answer is sought find utterance in diction of unsurpassed beauty and dignity.

From allusions elsewhere in the Bible it would appear that Job was a man known by tradition for his upright character and that the story of his life was generally familiar. This ancient folk-tale is evidently used by the author as the prose prologue and epilogue of the present book (i.–ii., xlii. 7–17). But the greater portion of the book is plainly not intended to be an expanded biography. Its moral teaching, in fact, is quite different from that of the popular story. The work is chiefly a "dramatic poem,"[1] the purpose of which is to set forth the spiritual struggle of a man who seeks to understand the cause of his affliction, and who longs for a reasonable faith by which to live. The form of presentation is a debate between Job and his friends arranged in a series of speeches, the argument advancing from point to point and leading up to the answer of God out of the whirlwind.

In the treatment of the subject, originality and independence of thought are the striking characteristics. According to the prevailing orthodox view, righteousness was invariably rewarded by prosperity and success, while sin and wickedness

[1] Driver, *Introduction*, p. 411.

were punished by disaster. The basis of this belief was the moral law expressed in the saying, "What a man sows that also shall he reap"; from which the deduction was commonly drawn that if a man was visited by misfortune it was conclusive proof that his life was sinful. This conclusion Job vehemently denies. In opposition to the friends who feel logically compelled to uphold a traditional orthodoxy, Job maintains that in spite of his suffering he is not conscious of serious offense. The whole argument centers upon this point; but there is much more in the book than repeated charge and denial. Receiving neither consolation nor fairness at the hands of his friends, Job questions the fundamental justice of all God's dealings with men and desires only the opportunity to present his case before God in person.

In the study of the book careful attention should be given to the effect of God's answer upon Job. It is not correct to assume, as is sometimes done, that Job, humbled by the display of omnipotence, is ready to give up his search and to be content thereafter with an unquestioning faith. Nor is the outcome the "lame and impotent conclusion" that Job, having endured the test of suffering, is then lavishly rewarded. It is here that the lesson of the folk-story differs from the main argument of the book referred to above. The position to which the author would bring Job at the end is barely intimated, but it places him spiritually on a high level. It is a new eminence of faith, sufficient to meet Job's immediate needs and pointing the way to further discoveries in the future.

As to the composition of the book, the intense scrutiny to which it has been subjected has given rise to numerous theories. By many it is regarded not as a single work, but as the combined product of several authors, supplemented by editorial comment. The speeches of Elihu (xxxii.–xxxvii.) make no progress in the argument, whatever their merit otherwise, and it is quite probable that they are later additions. But caution should be used in rejecting passages simply on the ground that they are inconsistent. In the nature of the case, Job in his suffering and search would often be inconsistent, and the author shows his skill by so representing him. More-

over, it is not convincing to remove a verse from its place in the text solely upon the assumption that in its present position it is disturbing to the sense. That, at least, is open to question. For example, in Job's final speech (xlii. 1–6), the words, "Who is this that hideth counsel without knowledge?" and "I will demand of thee, and declare thou unto me," are considered by some critics[1] to be a gloss, since they are practically identical with the words spoken by Jehovah in xxxviii. 2ff. On the contrary, it may be held that for Job to repeat these words is wholly appropriate and supplies the key to the truth which he at last perceives.

The date of the book is not definitely given, but from the character of the problem with which it deals and from other indications the writer lived, in all probability, toward the end of the fifth, or in the early part of the fourth century B.C.

Question Outline[2]

Prologue: i.–ii. 1. What are the indications that this prose prologue (with the epilogue) is based upon a familiar folk-story? 2. Read the references in Ezekiel (xiv. 14, 20). 3. How is the government of the universe conceived? 4. What is the role of Satan? 5. Explain the significance of i. 9. 6. How does it show the defect in the way virtue was commonly regarded? 7. How does Satan's second insinuation differ from the first? 8. What principle is brought out by the prologue?

Job's Cry of Distress: iii. 1. What larger theme, as compared with the prologue, is here taken up? 2. What three things does Job lament and wish explained?

The Opening of the Debate: First Series of Speeches: iv.–xiv. *Eliphaz.* 1. In what manner does Eliphaz begin? 2. What is the point of his reminder? (iv. 1–11.) 3. What law is cited? 4. How is man generally regarded? (iv. 12–v. 7.) 5. What is his advice to Job?

Job. 1. Why does Job speak of the intensity of his suffering? (vi. 1–7.) 2. In expressing again a desire for death, what does Job assert to be his consolation? 3. Is Job patient? 4. To what is his disappointment in his friends compared? (vi.) 5. How is their

[1] Peake's *Commentary,* art. "Job," by Principal R. S. Franks, p. 365.

[2] For accuracy of translation the Revised Version is superior to the King James and its use is recommended on this account.

fear of Job's possible intentions allayed? 6. What request, and accusation, does he then make of them? 7. After describing again his misery, with what does he charge God?

Bildad. 1. How does Bildad characterize Job's utterances? (viii. 1–2.) 2. Job's charge, he asserts, amounts to what? 3. Job's guilt, and that of his children, are how manifest? 4. To what does Bildad appeal in support of his assertion? 5. Like Eliphaz, what outcome does Bildad declare that repentance will bring?

Job. 1. What is Job's comment on the speech of Bildad? (ix. 1-2.) 2. But what is the real difficulty, which Bildad has not met? 3. Why does Job feel that man suffers from an insuperable handicap? 4. Why, also, that his plea is not heard by God and even innocence would be unavailing? 5. In what words does he declare that there is no discrimination between the innocent and the guilty, and that injustice prevails? 6. In calmer mood what two requests does he make? 7. Describe his perplexities as he gives "free course" to his complaint (x.).

Zophar. 1. To which of Job's statements is Zophar's speech first directed? 2. What is his assertion? (xi. 1–6.) 3. On what ground does he try to dissuade Job from seeking? 4. What is again advocated instead?

Job. 1. What is Job's tart reply? (xii. 1–5.) 2. What is said of the wicked?[1] 3. What familiar facts, stressed by the friends, has he already considered? (xii. 7–xiii. 2.) 4. But how does his interpretation differ from theirs? 5. Rather than with his friends, with whom would he reason? 6. How were they "forgers of lies"? 7. What sort of defense does God not want? 8. What will Job maintain to the end? 9. What faith gives him courage in so doing? 10. For what two things does he specifically ask? 11. What else does he long to have explained? 12. Describe his reflections on life. 13. What is meant by Sheol? (xiv. 13.) 14. How was existence hereafter commonly thought of? 15. What new hope, though it quickly fades, comes to Job?

Make a brief summary of the main points that have been raised and discussed in this first division of the debate.

Second Series of Speeches: xv.–xxi. *Eliphaz.* 1. Why are Job's words said not to be worth "a wise man's answer"? (xv. 1–6.) 2. What is declared to be the effect of his statements on religion? 3. Why is Job said to be self-condemned? 4. What

[1] Vss. 4 and 6 are thought by some to be a later insertion. For an examination of this view and of other questions of text the student is referred to the commentaries.

appeal is made to the past? 5. What is imputed as the reason for Job's assumed irreverence? 6. Job has declared that the wicked flourish (ix. 24, xii. 6); how does Eliphaz reply to this? 7. What is the force of this argument?

Job. 1. How is the speech of Eliphaz dismissed? (xvi. 1–5.) 2. With what does Job charge God? 3. Yet, what is his conviction? 4. Explain precisely how Job holds these two positions (xvi. 6–17 and xvi. 18–20) apparently in contradiction. 5. Read xvii. 3 as a continuation of xvi. 20 and state the meaning. 6. How does Job think of his friends? 7. But in spite of all, how does he renew his determination to hold on?[1]

Bildad. 1. How does Bildad resent Job's statements? (xviii. 1–4.) 2. How is the fate of the wicked again described? (xviii.)

Job. 1. What charge and plea does Job make following the speech of Bildad? 2. What is his appeal to the future? 3. What is his highest conviction? 4. What word is the equivalent of "Redeemer"? (Consult margin, R. V.; compare vs. 26 with the King James translation.) 5. State precisely Job's belief at this point.

Zophar. 1. What effect has Job's speech upon Zophar? (xx.) 2. Does he say anything new?

Job. 1. How does Job here reply to the repeated statement of the friends that the wicked are punished? (xxi.)

2. Summarize the points made in this second series of speeches.

3. Show the progress made in the debate and especially the advance in Job's faith even as he declares that he is suffering unjustly.

Third Series of Speeches:[2] xxii.–xxviii. 1. Make a brief analysis of this series.

Job's Final Speech: xxix.–xxxi. 1. Make a study of these chapters, noting Job's remembrance of his former estate, the derision in which he is now held, his standards of honor and conduct as he still protests his innocence.

The Speech of Elihu: xxxii.–xxxvii. 1. Elihu's argument most closely resembles that of which one of the friends?

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[1] Vss. 8 and 9 are also thought by some (Duhm, Peake) to be out of place, possibly an extract from a speech of one of the friends. But considering how Job's whole contention is based upon his feeling of innocence, they make excellent sense where they are.

[2] In many instances the text of this section is extremely obscure so that close attention should be given to the results of scholarship in determining the exact reading. There are also difficulties regarding the relation of passages to each other, some being possibly misplaced and others inserted.

2. Cite a chapter in which his main point has already been stated.

3. Is his speech a later addition to the book?

Jehovah's Reply to Job: xxxviii.–xlii., 6—Epilogue: xlii. 7–17.

1. What is the first question asked of Job?

2. What in general is the nature of the demand made of him?

3. Enumerate some of the aspects of the "panorama of creation" which is portrayed.

4. What is Job's response? (xl. 3–5.)

5. Does the second part of Jehovah's reply differ in any way from the first?

6. What then does Job declare? (xlii. 1–6.)

7. Is it the intention of Jehovah's answer to overwhelm Job by a display of omnipotence and so put a stop to further inquiry?

8. But has not Job recognized from the first the power of God and insisted, in contradiction to the friends, that this was not the issue? (ix. 1–12, xiii. 13–25, xxvi.)

9. Is the purpose of the answer to silence Job by impressing upon him that God's wisdom is infinite and therefore cannot be comprehended by man?

10. If so, why was this argument not satisfactory when made by the friends? (xi.–xii. 3.)

11. Why and for what were the friends rebuked? (xlii. 7–8.)

12. For what had Job constantly longed? (xiii. 20–22, xiii. 3.)

13. How is the answer of God a response to this desire?

14. When Job made many of his assertions he had been guilty of what offense? (xxxviii. 2, xlii. 3.)

15. Why does he feel repentant?

16. Realizing the need of more knowledge, what is his resolve? (xlii. 4.)

17. In what changed mood will he carry on his search?

18. How does Job speak of this experience in comparison with the religion he formerly knew? (xlii. 5.)

19. Does the Epilogue, which is taken from the old folk-story, belong essentially to the outcome of Job's suffering?

SUBJECTS FOR FURTHER STUDY:

1. The problem raised by the book is considered solely from the standpoint of the individual: how is this a reflection of the age in which the book was written?

2. The earlier prophets, Amos, Hosea, Isaiah, interpreted disaster from the standpoint of God's dealing with the nation. Does the

omission of this national, or social, outlook in the book of Job result in an inadequate statement and treatment of the subject?

3. Compare the book of Job with the Greek tragedies. Is there a direct relationship between them?

4. The marks by which the book of Job may be recognized as a product of the Wisdom literature. Include a special study of chap. xxviii. on wisdom (see art. "Hebrew Wisdom," Peake's *Commentary*).

5. The condition of the text. How far can the original poem be determined? While additions and interpolations should be carefully ascertained, does the value of the book lie only in the original poem? What may be said for the work as a product of several authors?

6. The current view of life after death: Sheol. Where and how does Job advance beyond the common conception? Why is the future life not given an important place in the conclusion of the book?

7. A special study of xix. 23–29. State precisely Job's reasoning as he appeals "from the injustice of God to the just God who some day will have to justify him."[1] What is the exact meaning and use of the word "Redeemer"?

8. Trace the growth in the faith of Job even as his charges of unjust persecution become increasingly bitter.

9. The conception of creation in xxxviii.–xlii. and elsewhere.

10. Examine closely the different moral teachings of the folk-story as compared with the poem.

11. A special study of the literary qualities of the book.

12. A foremost aim of the author was to controvert the teaching of traditional theology in regard to the Divine governance of the world. What was the influence of the book in this respect?

13. Compare the position reached at the end as indicated in the question outline (see questions on the speech of Jehovah and following) with some of the interpretations of the teaching of the book presented in the reference literature.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* GORDON, *The Poets of the Old Testament,* Chaps. XII–XIV; KENT, *The Historical Bible,* Vol. IV, Chap. XCVIII; BEWER, *The Literature of the Old Testament,* p. 316 ff.; PETERS, *The Religion of the Hebrews* (consult index for suggestive comments); HASTINGS, *Bible Dictionary;* PEAKE, *Commentary,* and *International Critical Commentary* (especially for advanced study); KALLEN, *The Book of Job As Greek Tragedy.*

[1] Moore, *The Literature of the Old Testament,* p. 236.

(2) Ecclesiastes

(About 250–200 B.C.)

The strange theme of Ecclesiastes, the emptiness of life, has more than once raised the question as to why this book was included in the Bible. The pessimistic refrain, "vanity of vanities," sounds discordant in a literature devoted to faith. The answer is found in a larger conception of the Bible. The Bible would be less true as a record of actual experience and less comprehensive in its appeal did it not show what life is without faith.

In Hebrew, the one who speaks is designated as Koheleth, translated in the English Bible as "preacher." A closer equivalent would be "professor" or "lecturer," even "debater," "one who addresses an assembly." Whoever the author, he was evidently a man who had studied much and traveled widely; one who was inclined by temperament to reflection, but had found in life nothing to live for. It would hardly be fair to call him a pessimist, for he did not hold that the world was bad and growing worse. It was simply dreary. He had tried wisdom and he had tried folly, but they were both alike a striving after wind. Food and drink were a meager enjoyment, and if he amassed wealth he might learn with chagrin that it would be inherited by a fool. With no hope of the future he was driven to live for the moment, but the present was only a void.

From this gloomy dilemma the one gleam of deliverance is to get rid of enthusiasm. Be eager for nothing and you may forget that you have nothing to do. "Be not righteous overmuch; neither make thyself overwise: Why shouldest thou destroy thyself?" (vii. 16.)

But here and there is a different outlook. In places the tone is quite hopeful and the counsel courageous. This change may be the expression of a more robust mood, or it may be due to another writer who sought to correct a view so defective and depressing.

In judging the "professor," account must be taken of the temper and circumstance of the age. The time when the book

was written, about 250–200 B.C., was a period of many discouragements. There was little to arouse patriotic feeling. Repeated efforts for social reform had ended in failure. Religion, benumbed by ceremonies, had not the vitality to produce a prophet. "Of the writing of books there was no end," but these were of the kind which make "much study a weariness of the flesh" (xii. 12). Still, he lived honorably. He was cynical of womanhood, but he was not sensual. He could find no answer to the riddle of the universe, but he did not superficially deny the existence of God and sneer at morality. He was bored at the spectacle of living, but he did not long "to smash the sorry scheme of things entire." His pallid philosophy was the logical consequence of a life unsustained by high purpose and conviction.

Question Outline

1. What is the complaint repeatedly made by the writer? 2. Cite specific references. 3. What is the meaning of "vanity"?

4. In what varied fields have his investigations been made, and what are his reasons in each instance for finding the results illusory? (i.–iv.)

5. Is he a pessimist? 6. Does he really "hate life"? (ii. 17, ix. 4ff.)

7. What is the argument in the paragraph beginning, "to everything there is a season"? (iii. 1ff.)

8. Why is he disappointed in success? (vi. 9–12 and elsewhere.)

9. What is the effect upon him of a disbelief in a future life? (iii. 19ff.)

10. How does he speak of the prevalence of injustice and oppression? 11. What attitude toward it is advised? (v. 8ff., x. 4, etc.)

12. Consider the more affirmative statements. 13. Wherein is the worth of moral conduct? 14. What religious principle is recognized as fundamental? (xi. 9–xii. 1, xii. 13–14.)

15. How does he conceive of the nature of man, and what is suggested as the cause of misfortune? (vii. 29.) 16. What is meant by "inventions"?

17. Review carefully the entire book and supplement this outline by your own selection of noteworthy passages.

18. How are the passages which express a positive attitude, in contrast to those which are cynical, to be accounted for?

19. What impression is gained from this book as to the general

conditions—political, social, and religious—at the time it was written? 20. When, approximately, was it written?

21. What may be inferred as to the mental characteristics of the writer? as to his education and training? 22. How are his views colored by these traits and influences?

23. What is the most conspicuous limitation in the "professor's" viewpoint?

24. As a suggested study, compare Ecclesiastes with the Rubaiyat of Omar Khayyam.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* PEAKE, *Commentary,* art. "Ecclesiastes"; also "Hebrew Wisdom," p. 343 ff.; BEWER, *The Literature of the Old Testament,* pp. 330–339; GORDON, *The Poets of the Old Testament,* Chap. XIX; KENT, *The Historical Bible,* Vol. IV, Chap. CVI.

(3) PROVERBS

(About 300–250 B.C.)

In this book are gathered the sayings and aphorisms which represent the popular, practical wisdom of the Hebrew people. Many of the maxims were coined separately and in course of time passed into the currency of familiar speech. The larger, connected passages are perhaps the reflections on various aspects of life by popular writers and teachers whose sayings appealed to the common sense and interests of men. Gradually these proverbs and brief essays were preserved in collections and in due course expanded into larger works, the final product being the present book, which may be dated around 300–250 B.C.

The "wisdom" of which this book is an expression had for the Hebrews a peculiar meaning. It signified popularly the intelligence and skill to judge human behavior in the ordinary transactions and relations of life; to discern the reason and basis for honorable, and generally successful, living; to perceive the folly of yielding to lust and greed; and to experience the satisfaction of uprightness and integrity. The mark of the fool, in sharp contrast to the wise man, was that he held nothing as sacred or worthy of reverence either in hmiself, his fellow-men, or in the universe; hence the folly of his behavior. Wisdom begins as man reverences or—as usually translated—"fears" God.

As the Jews advanced in knowledge of the world outside their own land, particularly of Greek culture and civilization, wisdom gained a deeper content and assumed a more philosophic aspect, though it was always dominated by a characteristic interest in religion and in practical conduct. Chaps. viii.–ix. 1–6 present a sublime conception. Here wisdom is personified and exalted as God's representative, or companion, existing before the universe was made, dispelling chaos, imparting to creation an ideal unity, and overcoming the apparent confusion of history by the revelation of a progressive purpose. She calls to men, and her invitation and promises are made to all who seek.

In the opening sentence, or title, of the book there is the statement, "The Proverbs of Solomon, son of David, King of Israel." That Solomon had a desire for wisdom is expressed in his prayer at the beginning of his reign (I Kings iii.), and his fame as a wise man later became a tradition. Probably many of his decisions and sayings were remembered and collected. But the headings of chaps. xxx. and xxxi., for example, are sufficient to show that his name was used only as an honorary title. Certainly a knowledge of his reign would not likely assign to him the proverbs in praise of fidelity to one wife nor the warnings against the amassing of riches.

The poetic, and also the epigrammatic, form of the proverbs is difficult to convey in translation. Further, the text is in places unusually perplexing; allowances must be made for variant readings. In a collection of this sort, covering many centuries, there are naturally repetitions, but the divisions of the book introduced by separate titles, indicate the groups in which the proverbs are arranged. The following table[1] will give a comprehensive survey:

I. "The Praise of Wisdom" (i.–ix).
II. Proverbs for the Practical Guidance of Life (x.–xxii. 16).
III. "The Words of the Wise" (xxii. 17–xxiv. 22).
IV. "These also are the Sayings of the Wise" (xxiv. 23–34).
V. Proverbs for Practical Guidance[2] (xxv.–xxix.).

[1] Compare Driver's *Introduction.*
[2] An appendix to II.

VI. A Reply to the Sceptic: Some Things that Excite Wonder (xxx.).

VII. The Queen Mother's Advice to her son (xxxi. 1–9).

VIII. The Virtuous Woman (xxxi. 10–31).[1]

Question Outline[2]

I. The Praise of Wisdom: i.–ix. 6. 1. What is stated to be the aim of the book? (i. 1–6.)

2. What is the beginning of wisdom? 3. How is this amplified? (i. 7–19.)

4. How does wisdom fulfil her task? (i. 20-33.)

5. What are some of the results of heeding wisdom? 6. How is wisdom related to life? (ii.–iv.)

7. What allurements lead from wisdom? (v.–vii.)

8. Who is the "fool"? the "sinner"? ("To sin" in Hebrew as in Greek has the significance of "missing the mark.")

9. What is the office of wisdom as described in chap. viii.?

10. How are the invitations of wisdom and of folly contrasted? (ix. 1–6.)

II. Proverbs for Practical Guidance: x.–xxii. 16. 1. How are riches to be obtained? What is said of strife? of slander? of false balances? of monopoly? 3. What estimate is put upon wealth? (x.–xi.)

4. What do the more distinctly religious maxims emphasize? (x. 3, 29, xv. 3, 9, 11, xvi. 2–9, xvii. 3, xix. 21–23, etc.)

5. What treatment of the poor is inculcated? (xiv. 31, xvii. 5, xix. 17, etc.)

6. Select the most striking sayings that have to do with the right use of the tongue.

7. In what is a nation's glory? (xiv. 28, xiv. 34.)

III and IV. "The Words of the Wise": xxii. 17–xxiv. 22. 1. Show by several illustrations how themes expressed in Division II in separate aphorisms are here expanded.

2. Are any new subjects introduced?

3. Point out some of the most striking comparisons.

V. Proverbs for Practical Guidance: xxv.–xxix. 1. In studying this section, observe the marks of a somewhat altered mood, reflecting changed times and conditions as compared with the above

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[1] An acrostic in Hebrew.

[2] It is expected that this outline will be supplemented by the student as he makes his own selection and summary.

collections. 2. What is the nature of that change? 3. Suggest a period in the history of the nation which might account for xxviii. 2, 12–18, 28, xxix. 2–4.

4. How is the fool made the object of satire? (xxvi., etc.)

5. What is meant by xxvii. 17? 6. By xxix. 18?

VI. A Reply to the Sceptic: xxx. 1. What sceptical charge is implied in xxx. 2–4? 2. How is it answered? (xxx. 5–6.)

3. What is regarded as the golden mean of life? (xxx. 8.)

4. What are the things that arouse wonder, and why?

VII. The Queen's Advice to Her Son: xxxi. 1–9. 1. What is her advice?

VIII. The Virtuous Woman: xxxi. 10–31. 1. What are her characteristics?

Summary. 1. What deduction may be made from the book of Proverbs as to the life of the people, their standards, commercial honesty, educational interests, religious convictions, etc.

2. What is the meaning of Wisdom?

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction*; PETERS, *The Religion of the Hebrews,* pp. 397, 373, and elsewhere; PEAKE, *Commentary,* arts. "Proverbs" and "Hebrew Wisdom"; BEWER, *The Literature of the Old Testament,* pp. 308–316; HODGES, *How to Know the Bible,* pp. 189–198; KENT, *Historical Bible,* Vol. IV, Chap. CV; GORDON, *The Poets of the Old Testament,* Chaps. XV–XVII.

CHAPTER XIX

DANIEL

(About 165 B.C.)

THE key to an understanding of this complex and somewhat mystifying book is found in the history of the time in which it was written. Upon the death of Alexander of Greece (323 B.C.), the world-empire built upon his conquests fell apart and a contest followed among his generals, each of whom aspired to be his successor in power. Finally two kingdoms arose, one ruled by the Ptolemies in Egypt and the other by the Seleucids in Syria. As Palestine was a disputed region, it was a frequent battleground, the control passing from one side to the other, and the inhabitants being in either case the victims.

In 175 B.C. Antiochus Epiphanes came to the throne of the Seleucids and, aided by corrupt Jewish officials, set on foot an ambitious plan to make Greek culture, as he conceived it, dominant. He was particularly hostile to the Jews and sought to destroy all traces of their religion. The temple was desecrated by the removal of its altar and the erection of an altar to Zeus. The flesh of swine was offered in derision of the Jewish sacrifices. Copies of the sacred books were burned and forbidden to be published. Those who would not renounce their allegiance to Jehovah were put to death with indescribable cruelty.

During this persecution Mattathias, an aged priest who lived in a small village, refused to yield, and Judas, one of his five sons, rallied all those who had the courage to resist and began an attack upon their oppressors. For brilliant leadership and heroic devotion the war they waged is unsurpassed in the history of any country. Their success was amazing. The armies sent to put down the revolt were superior in numbers and

under experienced command, but every assault was driven back. In ten years (165 B.C.) Judas, well called Maccabaeus, the "Hammerer," was in possession of Jerusalem, and with great rejoicing the temple was purified and the altar to Jehovah restored.

The book of Daniel was written when the inquisition and massacre were at their height, probably not long after the profanation of the temple in 168 B.C. Its first aim was to give encouragement to all the sufferers and to strengthen them to stand steadfast. Daniel, an exile in Babylonia centuries earlier, was known by tradition for his fidelity under circumstances somewhat similar; possibly there were written records of his life. But in relating the experiences of Daniel and his companions the aim of the author was not to write exact history; it was so to recast these traditional narratives as to stimulate a like fidelity among those who were the victims of the atrocities of Antiochus.

A second and equally important object was to assure the persecuted of near relief and final triumph. This trust was based upon a profound spiritual insight and a masterful grasp of the moving forces of history. The author perceived that one after another of the vast empires which held dominion by might had their rise and their inevitable fall, and he believed that the reign of Antiochus, most brutal of all, could not long survive. He would be overthrown by the power of the Most High and His Kingdom would be an everlasting dominion.

The literary form of the book is known as an apocalypse (a literary form partially described in connection with the book of Joel). It is a style of writing peculiarly adapted to a time of peril and of intense distress. The word "apocalypse" means "unveiling," "disclosure," indicating that the purpose is to uncover that which is concealed from ordinary sight, to reveal the nature of coming events. Writings of this sort—of which there are many outside the Scriptures—may be recognized by several well-marked characteristics: (1) The author frequently uses the name of some famous person of the past, as Moses, Daniel, Enoch. As in the case of the book of Daniel, familiar incidents in the life of the person whose name is

selected are utilized, and the treatment of them is broadly consistent with his career. (2) The language is highly symbolic—four of the nations surveyed in Daniel being represented as beasts. The "little horn" which grew out of the head of the fourth beast, and which had "a mouth speaking great things" (vii. 8) is a fitting, satiric characterization of Antiochus, who boastfully strove to equal Alexander. In contrast, the representative of the Kingdom of God is "one like unto a son of man" (vii. 13). Likewise, the trials of martyrdom are pictured as a fiery furnace or a lion's den. To interpret these passages "literally" is to recognize that the words are symbolic. (3) A third mark is the belief in the catastrophic ending of one age and the sudden incoming of another. The oppression and evil are so severe that the only relief thought to be possible is a complete destruction of the world and the establishment by divine power of a new earth. The expectation of a "millennium" is in notable contrast to the ideal of the great prophets, who looked for the transformation rather than the destruction of the world as men were obedient to divine laws written on the tables of the heart (Jer. xxxi.).

When the book of Daniel is read with a knowledge of the critical days of its origin, and with an understanding of its apocalyptic form, it will be appreciated as a work of very high value. Its courageous faith is inspiring, and the principles which it uncovers in the survey of the nations are of the utmost significance. It is a book, also, in which the belief in a future life comes to a more definite expression than in any other book of the Old Testament.

Question Outline

1. Describe the historical background of the book of Daniel, giving dates.

2. What are the principal features of apocalyptic literature? 3. How may the book of Daniel be recognized as a work of this sort? 4. How does the fact that it is apocalyptic in form affect our interpretation of its contents?

5. For what purpose was the book written?

6. What traditions having an historical basis were used by the author? 7. How were these used?

8. For what was Daniel noted? (i.–ii.)

9. Read the story of the golden image and the fiery furnace; what is the significance of iii. 18?

10. What was Daniel's interpretation of Nebuchadrezzar's dream? (iv.) 11. What was the purpose in relating this incident?

12. Relate the story of Belshazzar's feast. (v.) 13. What well-known phrase is found in this description?

14. How is the story of Daniel's experience in the lion's den to be interpreted? (vi.)

15. What empires are probably symbolized by the four beasts? (vii. 1–7.) 16. Who was the "little horn," with a mouth "speaking great things"? (vii. 8; compare vii. 20.)

17. By what figure is the new and permanent kingdom represented? (vii. 3–14.)

18. What angelic figure ("one of the chief princes") is mentioned in x. 13, 21? 19. What does he do?

20. What sacrilegious act committed by Antiochus is called "the abomination of desolation"? (xi. 31; compare viii. 13.)

21. What belief is expressed in xii. 1–3?

22. In tracing the course of empires, described as great beasts, and leading up to the permanent kingdom represented by a "son of man," what is the author's "philosophy of history"? 23. How does he account for the transient power and final downfall of the great world-empires? 24. What are to be the characteristics of the new kingdom which shall not pass away?

SUBJECTS FOR FURTHER STUDY:

1. The sources used by the author.

2. The meaning of the visions in chaps. viii.–xi.

3. The sections written in Aramaic. How can these be explained? Also, a study of Aramaic as a vernacular used in Palestine in the last centuries before Christ.

4. A comparison of Daniel with other apocalyptic writings. Why was this a popular form of writing? Why were so few books of this sort included in the Bible?

5. Why was the book of Daniel placed in the third division of the Jewish Canon, i.e., with miscellaneous "Writings" rather than with the Prophets?

6. The belief in the future life.

7. The belief in guardian angels.

8. The meaning of "seventy weeks." (ix.)

9. The meaning of the phrase, "son of man."

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* PETERS, *The Religion of the Hebrews,* Chap. XXVII (compare also chap., "The Messianic Hope," and "Future Life"); SMITH, *Old Testament History,* Chap. XIX; BAILEY and KENT, *History of the Hebrew Commonwealth,* Chap. XXVIII; BEWER, *The Literature of the Old Testament,* pp. 410–419; PEAKE, *Commentary,* chap. on Daniel, also on Apocalyptic Literature; GORDON, *The Prophets of the Old Testament,* Chap. XXIV (compare Chap. XXIII); KENT, *The Historical Bible,* Vol. IV, Chaps. CVIII–CX. I and II Maccabees of the Apocrapha books are important historical sources for knowledge of the age of the Maccabees, written shortly after the events related.

CHAPTER XX

THE PSALMS

(Collection completed in the second century B.C.)

THE Psalms may fittingly be selected to bring to a close the study of the Old Testament. As was described in an earlier chapter (see p. 30), the beginnings of biblical literature are found in poetry and song. The book of Psalms, the last book in Hebrew Scripture to reach its completion, is a collection of "praise-songs."

This hymn-book, or Psalter, which was prepared primarily as a hymnal of worship for use in the services of the temple, contains the finest poetic expressions of the religious life produced in the course of many centuries of varied history and spiritual experience. As songs were written and treasured they were first gathered into small collections, and then combined to form larger books. Selections were made in the nature of anthologies, and occasionally the older poems were revised or lines added to make them suitable for special purposes. All of these successive stages of growth and revision may be traced in the Psalms as they are now written.

Since David was famed as a singer and composer from the days when he played before Saul (I Sam. xvi), his name has been given to the collected songs of the nation. As Moses was the founder of Law, so David was the inspirer of poetry, and the many authors by whom the Psalms were written saw in him their patron and head.

The precise date of the completion of the hymn-book must be decided by a study of the Psalms that were last to be added. Several of this number, as the 74th and 79th, apparently reflect the persecution of Antiochus Epiphanes at the time when the book of Daniel was written (about 165 B.C.). The final revi-

sion was made, in the opinion of many scholars, about the middle of the second century B.C.

As poetry, the Psalms conform to the characteristic style of Hebrew verse known as parallelism. In the kind of parallelism most frequently found, "the second line enforces the thought of the first by repeating it, and, as it were, echoing it in a varied form, producing an effect at once grateful to the ear and satisfying to the mind";[1] as

> The Lord is merciful and gracious,
> Slow to anger and plenteous in mercy.
> (Ps. ciii. 8, A. V.)

Other forms are the antithetic, the synthetic or constructive, etc. Rhyme is only accidental and, it is said, no meter in the strict sense of the term has been discovered, but there is always rhythm.

Great poetry is produced by deep and stirring experience and in its noblest expression is the utterance of a positive, exalting faith. In the Psalms are found the convictions by which the people lived, expressed in a beauty of language and form which makes them of wide and unfailing appeal. There is probably no book of the Old Testament that has been more used and cherished as religious literature than the Psalms. There are at times notes which betray the limited beliefs and the imperfect standards of the age in which they were written, but these natural defects are of minor importance and may be left aside as outgrown. The poetry of the Psalms came from an intimate, personal knowledge of God. His laws, written in the heart, are a theme of song. There is a sense of need for forgiveness and strength, and a desire for guidance which in His light sees light. Man is entrusted with dominion over the earth, but his greatest dignity is that God is mindful of him. There is the longing for national righteousness, and the confident belief in the coming of a King who will bring peace to the people and whose reign shall endure. A contemplation of the heavens reveals the glory of God and the firmament showeth His handiwork. The thought of man may take

[1] Driver, *Introduction*, p. 362, quoted from Lowth.

the wings of the morning and dwell in the uttermost parts of the sea, but no place in creation is beyond God's presence and Spirit.

Question Outline

1. Read the following Psalms which have as their central theme the manifestation of God in the works of creation: viii., xix., xxix., xxxiii., lxv., civ., cxlviii.

2. Study the following Psalms as showing reflections upon God's moral government. 3. What is the nature of His government? (i., xxxiv., lxxv., lxxvii., xc., xcii., cxii.)

4. How is man's desire for God expressed? (xlii., lxiii., cxxx., etc.)

5. What conduct is acceptable to Him? (v., xv., xxiv., xxxii., xl., l.)

6. What feelings and convictions are expressed in the following? (xi., xvi., xxiii., xxvii., lxxxiv., xci., cxxi., cxxvii., cxxviii., cxxxi., cxxxiii.)

7. What circumstances are reflected in the following? What petitions are made: iv., vi., vii., xiii., xvii., xxii.

8. For what is thanksgiving offered in these Psalms: xxx., lxvi., cxi., cxxxviii. 9. Select other Psalms of similar import.

10. How is "the day of judgment" regarded? (xcvi. and elsewhere.) 11. What is to be the nature of God's kingdom on earth? (cxlv.)

12. Read carefully Ps. cxix. and describe the attitude of the writer toward the Law.

13. What is the theme of Ps. cxxxix.?

14. What events in the history of the nation are frequently commemorated? (lxxviii., lxxxi., cv., cvi., cxiv., etc.) 15. What lessons are deducible?

16. From your knowledge of Hebrew history, try to determine the approximate date and occasion of the following: xlvi., xlviii., lxxxv., cxxvi.

17. Were the following Psalms written at about the time of the book of Daniel: xliv., lxxiv., lxxix.? 18. State the reasons for your answer. 19. What do they express?

20. Which Psalms contain a reference to the Messiah?

21. Select and describe the Psalms, not designated above, which seem to you especially noteworthy.

22. Describe the literary characteristics of the Psalms, including a brief account of Hebrew poetry.

23. Enumerate the fundamental convictions and aspirations which gave rise to the Psalms.

SUBJECTS FOR FURTHER STUDY:

1. The growth of the Psalter, the first collections, later additions and revisions, with dates.
2. The authorship of the Psalms.
3. The various kinds of parallelism.
4. The growth in religious ideas and beliefs as exhibited in the Psalms.
5. The teaching of the Psalms as to rewards and punishments; also as to the prosperity of the wicked and the suffering of the righteous. Compare the book of Job.
6. The references to Sheol: the conditions of life after death.
7. The conception of the universe in the Psalms.
8. The idealization of Jerusalem.
9. The Psalms which refer to the Messiah as distinguished from those referring to the reigning monarch.

Reference Reading. DRIVER, *Introduction;* MCFADYEN, *Introduction;* PETERS, *The Religion of the Hebrews,* pp. 377–379; BEWER, *The Literature of the Old Testament,* Chap. XX; PEAKE, *Commentary,* chap. on the Psalms, also art. "The Bible as Literature," pp. 23–24; GORDON, *The Poets of the Old Testament,* Chaps. VI.–XI.

CHAPTER XXI

HISTORICAL SURVEY

(163–63 B.C.)

The Death of Judas Maccabaeus, 161 B.C. The brilliant victories of Judas Maccabaeus had regained for the Jews the occupation of Jerusalem, but the fighting was not at an end. The people who lived in the surrounding districts were still in the gravest distress, and Judas felt impelled to go to their relief. This particular campaign was successful, but in the warfare that followed Judas suffered his first defeat. In the further conflicts the ranks of his army were reduced by desertions, and upon meeting with a small force an army of over twenty thousand Judas was slain. Nevertheless, the main object for which he had fought was not lost. Complete freedom in all matters of religious faith was now recognized.

Independence and Civil Strife. Judas was succeeded by his brother Jonathan, whose skilful diplomacy advanced the cause of political independence; later, under Simon, a considerable measure of peace and prosperity was achieved.

But the succeeding years brought new perils and difficulties.[1] There was ever the danger of attack by enemies, intrigue and treachery were incessant, and tyrants were greedy and active. Factions and quarrels undermined the liberties that had been so dearly bought. A strictly religious party whose program was exclusiveness and legalism was sharply opposed to a group whose members were either indifferent or who openly sided with the foes of their country.

The Advance of the Romans. More and more the power of the Romans was felt in the East. Even Judas had sought an alliance with them, and an advance of their armies into

[1] See comment on the book of Daniel. For a complete history of this period, consult reference literature at end of book.

Palestine was only a matter of time and opportunity. In the course of the internal strife at Jerusalem two brothers, Aristobulus II and Hyrcanus, struggled bitterly with each other for control. At this time Pompey, having brought Pontus and Armenia into subjection, was seeking to establish the rule of Rome as far as the Euphrates, and both brothers turned to him for aid. Pompey was too shrewd to make an immediate decision, and being offended by Aristobulus he began an attack upon the city. After severe loss of life Jerusalem was captured, the downfall being abetted by one of the parties within. All hope of independence was now useless. Palestine was henceforth a part of the Roman Empire (63 B.C.).

PART II
NEW TESTAMENT

CHAPTER XXII

HISTORICAL AND RELIGIOUS BACKGROUND

Roman Rule. The rule of the Romans, which began with the capture of Jerusalem by Pompey in the year 63 B.C., was firm and at times rigorous, but the policy was not one of deliberate oppression. When Pompey entered the city he deprived the Jews of control and exacted tribute, but he spared the temple from plunder and made provision for its services. In the years following the Roman occupation there were many attempted revolts, which were suppressed with great severity. Not all generals, however, had the restraint and the judgment of Pompey. There was a natural and deep-seated resentment among the people against foreign domination and a constant hope that by some means it would be broken, but on the whole security and order were more assured than in the days of independence.

A characteristic feature was the thorough and systematic organization of the land. Palestine was divided into administrative districts, such as Judea, Galilee, and Perea, though the boundaries were frequently redefined. In all local affairs self-government was permitted, provided the supreme authority of Rome was recognized. The old established council, the Sanhedrin, was continued with jurisdiction and power in matters concerning the Mosaic Law. Appointments were made to the office of high-priest, who was permitted to exercise his duties under supervision. Freedom of religious faith was allowed if there was no suspicion of political disloyalty, and regard was shown for popular customs and practices.

Wherever possible, the Romans designated and supported the native rulers as their representatives. This accorded with the principle of home-rule, but actually the result was a ceaseless maneuvering on the part of aspirants to win the patronage

of their overlords. And the means employed of pledging military aid or paying huge sums of money did not benefit the people.

Herod the Great, 37 B.C.–4 A.D. After Julius Caesar had defeated his rival, Pompey, at the battle of Pharsalia (48 B.C.), he showed a disposition to treat the Jews with favor. At this time Antipater, an Idumean, was prominent in Palestine, and because of assistance rendered to Caesar in a campaign in Egypt he was handsomely rewarded. He further intrenched himself in power by securing appointments for his two sons, Phasaelus as governor of Jerusalem, and Herod of Galilee.

Herod was a young man of exceptional ability and unrestrained ambitions. Skilfully taking advantage of the events that followed the assassination of Caesar, and utilizing a flight to Rome during an invasion by the Parthians, he was made King of Judea by the Roman Senate, and upon his return vigorously put down all opposition.

It was Herod's aim to spread Hellenistic civilization and completely to mold Judea into the stipulated forms of the Roman Empire. From many points of view he was largely successful. He built cities and fortifications, erected statues and temples, promoted games, encouraged literature, and increased prosperity. He also built the Jewish temple, a magnificent structure of the Greek and Roman type, equipped it for elaborate ceremonies, and organized a priesthood said to have numbered twenty thousand. But his unusual ability was more than offset by his unbridled cruelty. The Jews were often short-sighted and narrow in their opposition to him, but whatever his occasional liberality he was a man who was justly despised and hated. His enemies were crucified and burned. Life at court was a disgusting slough of sensuality and intrigue. He had no scruples about murdering the high-priest and even the members of his own household, including his wife. To order a slaughter of infants at Bethlehem was an act which would cause him no remorse. In later years he became a degenerate, and his dying command was that his death should be signaled by a wholesale massacre.

Upon the death of Herod, the land was divided among his three sons—Archelaus, Herod Antipas, and Herod Philip. The first two inherited the cruel nature of their father, but not his ability. Archelaus was banished; the character of Herod Antipas is shown in his beheading John the Baptist (Mk. vi. 17–29); Philip was more moderate and his rule was relatively acceptable.

The Procurators. From 6 to 40 A.D. Judea was governed by procurators, Roman officials generally subordinate to the governor of Syria. They were supported by a garrison of troops, were mainly responsible for keeping order and collecting taxes, and, though the domain of the Jewish Sanhedrin was recognized, were the supreme authority in legal decisions. They were, of course, regarded with no friendly feeling by the people, and like most Roman officers they in turn felt chiefly contempt for the Jews.

The most conspicuous procurator was Pontius Pilate (26-36 A.D.). Estimates of his desire to be impartial in the trial of Christ may vary, but there is no doubt that his disposition was cynical and brutal and that he was unable to stand for principle against a mob. He needlessly offended the people by having the army bring idols into the city, and he betrayed his weakness as well as his brutality by frequent resort to force and bloodshed. The blood of the Galileans which he mingled with their sacrifices (Luke xiii. 1) was not an isolated case. He was finally brought to trial at Rome and banished to Gaul.

The Publicans. An essential part of the Roman organization was a well-devised system for collecting taxes. Care was taken to give each community a certain amount of control, and judged by the levies commonly imposed by conquerors, the sums to be raised were assessed with intelligent moderation. Yet one tax was piled upon another. The imperial establishment must be maintained, Herod's policy of magnificence had to be paid for, the large number of priests and costly ceremonies required funds; so that added together the burden was heavy and from it there was no escape.

Especially pernicious was the system for gathering the endless fees and tolls. Put briefly, it was a huge ramified graft.

Men were employed to do the work by contract. These men, many of whom were Jews, are called in the Gospels publicans or "renters." They acted on the theory that the difference between what they could extort and the amount they were compelled to give to some higher official was their commission. It was a practice that greatly increased the load and made those who engaged in it a despised class. When Zacchaeus, after a conversation with Christ, offered to restore fourfold the money he had extorted by false accusation, he showed an amazing exhibition of an awakened conscience.

Religious and Social Groups: The Pharisees. The most distinctive religious group was the Pharisees. Its members were the champions of orthodoxy, which meant the strict, minute observance of the Mosaic Law. The majority were devoted and honorable men who sought to preserve the faith that had been committed to them. Paul before his conversion was an excellent example of one who lived "according to the strictest sect of the Pharisees." Still the tendency was ever present to stress the ritual at the expense of the ethical, and in excessive anxiety over ceremonial correctness to neglect "the weightier things of the law." Moreover, subtlety and hypocrisy made their inroads. It was easy to make a parade of piety, to love salutations in the market-place, and, while exploiting the helpless, as a pretense, to offer long prayers.

Their gravest defect was a lack of human sympathy, a failure to realize in practice the obligation of their religion to help the poor and the outcast and to overcome the barriers which existed among men. They were, as the name Pharisee implies, "separatists."

The Scribes. Closely associated with the Pharisees were the Scribes. The Scribes were the legal specialists. The Mosaic Law, with the mass of tradition which had grown up about it, was extremely complicated, and the average person, however religious, was often bewildered as to what was lawful and needed expert advice. The Gospels indicate how frequent was the question, "Is it lawful?" What could a man do on the Sabbath day that would not be called work? The Law enjoined that a neighbor be treated as one's self; but who

was a neighbor? This technical, expert advice was supplied by the Scribes. By inferential rulings and hair-splitting decisions they zealously guarded the Law from violation. They had as their motto: "Make a fence around the Law."

Conscientious and scholarly as the work of the leading Scribes undoubtedly was, this legalistic view of religion was a serious limitation. It destroyed all freedom and initiative in the religious life and involved conduct in a constant entanglement of trivial distinctions. The aim was to protect the Law and to apply its precept, but actually the result was in many instances to foster the spirit of evasion. Thus, by their tradition, the commandment of God was made of none effect.

The Sadducees. The Sadducees were the Jewish aristocracy. They held priestly office and supported the temple ceremonies, but their interest in religion was not vital. They differed theologically from the Pharisees, it is said, in regard to the resurrection and other teachings, but their assumed liberality was merely a convenient name for lack of conviction and indifference. They favored a superficial Greek culture and were chiefly engaged in clever politics and diplomacy. While few in number, their position and wealth gave them influence.

The Zealots. The Zealots were a sincere and enthusiastic group who believed that the Kingdom of God must be brought in by violence. They chafed under the rule of Rome, and were unwilling to wait or to labor for a slow transformation of society as the means by which a new world would be established. The method they favored was an armed uprising. Some degenerated into plunderers, and it was the revolt of this party of extremists that led to the destruction of Jerusalem by Titus in the year 70 A.D.

The Essenes. The members of this company constituted in effect a monastic order. They carried the Pharisaic teaching of holiness by separation into asceticism. In addition to vows of honoring God and shunning evil, they were also pledged to practice celibacy, dress simply, reveal no secrets, and study sacred books. Some of their observances were affected by foreign cults.

The "People of the Land." The majority of people did not belong to any of the groups above described. It was hardly possible that they should. They were the common folk—fishermen and shepherds, artisans and merchants—whose efforts to secure a livelihood demanded all their labor and time. The conditions of their occupation and living did not permit them to heed the intricate requirements laid down by the Scribes and Pharisees, and consequently they were avoided by the "Separatists" as "unclean," or "sinners who knew not the Law." Their means of support were scanty and uncertain, but they did not suffer from extreme poverty, and in the small villages especially there were signs of thrift and quiet enjoyment. Many, however, suffered from disease and blindness, and such were likely to become beggars and outcasts.

The religious life of these people was often genuine and spiritual. Though there were petty vices among them, the moral law was held in respect, and many lived in simple integrity and with a steady reliance on God.

The Synagogue. While the temple was the central sanctuary of worship, the main institution for the cultivation of religion was the synagogue. The synagogue was primarily the place where the Law was taught, and by some writers it has been called a "school." Here the people were given instruction in the "tradition of the elders," and by readings and addresses the decisions of the Scribes and Pharisees were explained in their application to daily life. Apparently anyone authorized by the head of the "school" was permitted to speak.

The building was also used as a "social center," a place for popular assembly. Men gathered in the synagogue to discuss local affairs, and in some instances the religious officials were also town officers. To be "put out of the synagogue" (John ix. 22, ff.) meant that one was placed under a social ban and deprived of the privileges of community life.

The Messianic Hope. From the study of the Old Testament, it has been seen that the Jewish people had long looked forward to a new and better day. This hope was sometimes held in restricted form as meaning abundant material prosperity or triumph over the nation's enemies, but as taught by

the great prophets the essential character of this new era was righteousness and peace, and its blessings were to be world-wide. In spite of many delays and discouragements, faith in the Kingdom of God was still cherished, and at the time of Christ the belief was widespread that its coming was near at hand.

Among many people the expectation centered about a personal Messiah, one whose presence would entitle him to be called "Immanuel," God with us. Other names were also applied to him such as "Son of God," "Son of man," though the precise meaning and use of these terms are now not fully known.

Naturally there were various and often undefined views as to the manner of the Messiah's appearance and the way in which he would undertake his work. It is evident from the Gospels that a large number thought he would make himself known by some clear and convincing sign. "Show us a sign," was a frequent demand. The Messiah was to establish his claim, they believed, by performing miracles. The Pharisees believed he would come if the Law were properly observed. The Zealots looked for one who would start the revolt against Rome and lead them to victory. Those who were influenced by the apocalyptic literature expected him to appear as a supernatural figure; he was to be "the son of man coming in the clouds of heaven." The earth with its evil was to be destroyed and in its place there would be a new world. The Messiah was to sit in judgment, the dead would arise to stand before him, and the millenium would begin. Others, sometimes called the Devout, confidently trusted and were willing quietly "to wait for the consolation of Israel." They hungered and thirsted after righteousness and longed for a deliverer who would minister to the needs of the humble and poor. For these the work of the Messiah was to be mainly spiritual, for he was to rule "by the word of his mouth." The hope of a national restoration, in different degrees, was probably present among all groups, but it would not be correct to say that the expectation was exclusively of a temporal kingdom. It did not seem possible that the Messiah could rule unless foreign

domination was overthrown, but to many this was to be only a preliminary step in the inauguration of a reign of righteousness.

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 34–42 (a brief sketch of the Roman rule); MCGIFFERT, *Apostolic Age,* pp. 1–9; PEAKE, *Commentary,* arts. "Jewish History 175 B.C.-70 A.D., pp. 607–611, "Contemporary Jewish Religion," pp. 618–626, "The Religious Background of the N. T. Writings," pp. 636–637; MATHEWS, *A History of New Testament Times in Palestine,* Chaps. VIII–XIV; HODGES. *How to Know the Bible,* Chap. XIII (a brief account of the apocryphal writings); STEVENS, *The Teachings of Jesus,* Chap. I; PETERS, *Bible and Spade,* Chap. VI (interesting comments by an explorer showing the prevalence of magical beliefs, also explaining a number of Gospel incidents).

CHAPTER XXIII

HOW THE FIRST THREE GOSPELS WERE WRITTEN

In the preface to the Gospel according to Luke there is an illuminating statement. The author dedicates his book to his friend Theophilus, a cultivated Greek, who was interested in what he had heard of Christ and who would welcome accurate information concerning him. This dedication includes a description of the manner in which the book was written; it reads:

> Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed (i. 1–4).

From these comments it appears that Luke in preparing his book used the methods of a careful historian. He was aware that others before him had endeavored to draw up an orderly report of what had occurred, but apparently he felt that no existing account was adequate. He therefore made a thorough investigation of all that could be learned both from eye-witnesses and from records, and wrote a biography, or history, in order that trustworthy knowledge might be more easily accessible.

Luke's reference as to how he wrote his Gospel raises many interesting questions. He was not an "eye-witness" himself; but can anything be learned as to the identity and standing of those possessing first-hand knowledge whom he consulted?

What was the character of the written records which many had "taken in hand?" What did they contain? By whom were they written? How far were they accurate? And to what extent did Luke utilize them? Were the Gospels of Mark and of Matthew in existence when Luke wrote, and did he know of them? This leads to the further inquiry as to the relation of the first three Gospels to each other; how may we explain their notable similarities, and also their differences? Did each author write independently, or did one borrow from the other? Was there a common source which all employed? In Matthew and Luke especially there are unique sections, i.e., material found only in one Gospel; whence was such material derived?

The Synoptic Problem. Owing to the fact that the first three Gospels have so much in common—though each has its own purpose and interest—they are known as the Synoptic Gospels (from the Greek word meaning the same general point of view), and the questions arising as to their relation to each other, and as to the sources from which their information was obtained, constitute the Synoptic problem.

The origin and development of the Gospel records is a complicated subject having many phases upon which more light is necessary, but investigation in this field has been very active within recent years and there are some conclusions which are now quite generally accepted.

The Period of Oral Transmission. For a period of perhaps twenty-five years after Jesus' public career, the facts of his life were communicated from person to person by those who had been eye-witnesses and hearers. Jesus himself wrote nothing, but like the religious leaders of his day depended upon personal contacts and spoken discourse as the means by which his teachings would be known and perpetuated. His vivid parables and striking comments, his unusual deeds and freedom of action, made an unforgettable impression upon the minds of men, and as long as there were living witnesses to give first-hand testimony no need was felt for written records.

Another circumstance which led to a postponement of writ-

ing was the expectation that Christ would soon reappear. The thoughts of those who believed in him were thus fixed upon the future rather than upon events that were past. Paul, whose letters were all written earlier than the Gospels, believed for a time in the nearness of the Second Coming, which, with his emphasis upon the risen life of Christ, accounts for the fact that so few of the acts and sayings of Jesus are mentioned, though those that are given are highly important.

Influences that Gave Rise to Written Records. In the course of years, however, the number of living eye-witnesses and hearers decreased. Christ did not reappear, and belief in his visible return as an essential of faith gradually dropped out. But the influence of his teaching continued to spread, and an increasing company both of Jews and of Gentiles desired to know the details of his life and the precise nature of his teachings. A standard of Christian living was necessary, and this, as was everywhere recognized, was to be sought in the actual life of Jesus. Thus for various reasons a new interest was created in gathering all available information and in committing it to writing.

The first documents were small collections, either of sayings, groups of parables, or of outstanding though possibly disconnected incidents, such as many persons would naturally write down for private use or for limited circulation. According to a well-founded tradition, the Apostle Matthew made a collection of the sayings of Jesus in Aramaic, the common speech of Palestine, at a date computed to be about 50 A.D. Such writings grew by combination into larger collections and constitute the records to which Luke doubtless refers in his preface.

Mark, the Earliest Gospel—Between 55 and 75 A. D. The Gospel according to Mark is now commonly regarded as the earliest of the four Gospels contained in the New Testament. In a famous letter by Papias, Bishop of Hierapolis in Asia Minor, about 130 A.D., there is this interesting statement as to its origin and character:

> Mark, who had been Peter's interpreter, wrote down accurately all he remembered of the words and acts of Christ, but not in order. For neither did he hear the

> Lord, nor was he one of his followers; he was a follower, as I said, at a later time of Peter, who arranged his addresses as occasions dictated, without any intention of putting together a complete statement of the Lord's sayings. Mark accordingly made no mistake in thus writing down some things as they occurred to him; for of one thing he was most careful, not to omit anything he had heard, nor to misrepresent anything in it.[1]

The description given by Papias is in the main supported by the contents of Mark's Gospel. In substance and in style its narrative produces the impression of notes taken from graphic, vigorous addresses delivered by one who had personal knowledge of Christ, and the indications point to Peter as the speaker. That Mark used these speeches as the basis of his writing is quite likely, though he arranged the material according to a plan of his own and incorporated some additional matter derived from other sources. The date of his writing has been variously assigned between 55 and 75 A.D.; shortly before 70 A.D. seems the more probable.

As this Gospel was copied and circulated the conclusion as originally written was somehow lost. Verse 8 of chap. xvi. is an abrupt close. From there on (9–20) the ending as it appears in familiar English translations is a later summary, based on the Gospels and Acts, and attributed by an early tradition to a presbyter named Ariston.

When the Gospels of Matthew and of Luke are separately compared with Mark it is found that in each case there are striking agreements. There is the same general order in the narrative of events, and words and phrases used by Mark reappear in identical or slightly modified form. It is said that if the Gospel of Mark were lost three-fourths of it could be recovered from the Gospel of Luke.

From these close resemblances the first and best-supported deduction is that the authors of the Gospels of Matthew and Luke in preparing their writings borrowed freely from Mark, or, if not from the Gospel of Mark in its present form, then

[1] A. Menzies, *The Earliest Gospel*, p. 46.

from an earlier and somewhat shorter edition, an "older Mark." There are indications that the writers of Matthew and Luke wrote independently of each other, but they both evidently found in Mark a valuable and reliable source and, in accordance with the literary usages of the time, they made use of the greater portion of his narrative as the framework of their writings.

The Sayings of Jesus: The Source Q. The Gospels of Matthew and Luke include, however, much more than the narrative of events derived from Mark. When the passages containing this additional material are examined, it is found that they consist largely, though not exclusively, of the sayings and teachings of Jesus. Comparing the common sections in Matthew and Luke—but not in Mark—with each other, we again note the similarities. In some instances there is a verbal correspondence which can be traced through a long discourse. The agreements in this respect between these two Gospels point strongly to the probability that the writers of Matthew and Luke each utilized at least one other important document in addition to Mark.

The exact extent of this other document is difficult to ascertain. From the general nature of the similar passages it is a reasonable assumption that there was in existence a written collection of the teachings and sayings of Jesus. This inference is further borne out by the testimony of Papias, already mentioned in connection with Mark. He states: "Matthew compiled the sayings [Logia] in the Hebrew dialect [Aramaic] and everyone translated them as he was able." That this collection by Matthew, known as the Logia, was the source of the practically identical sayings found in the Gospels of Matthew and Luke cannot be unqualifiedly affirmed, though it may be thought likely. Since "everyone translated them as he was able," there were a number of versions upon which to draw, and in some cases further sayings and description of incidents may have been added. In recent years the common source, whatever its precise character, from which the writers of Matthew and Luke derived in main the sayings of Jesus has been designated as Q (*Quelle*—"source").

The Gospel of Matthew. While the author of the Gospel of Matthew made liberal use of the two sources, the narrative of Mark and a collection of sayings, he did so in a manner that exhibits independent judgment and a definite plan. Where Mark gives only a brief summary, this writer often adds highly valuable information—as in the account of the Temptation—or makes illuminating comment. Events and incidents possess a new significance as they are shown to be the appropriate setting for Jesus' teaching. The sayings are in places effectively grouped, as in the Sermon on the Mount, or arranged according to their logical connection. Moreover, the author had access to special sources, oral and written, which enabled him to include material not found elsewhere.

The title, the Gospel according to Matthew, is based upon the fact that the contents consist largely of teachings which, as already mentioned, were attributed to Matthew, so that his name has been fittingly attached to this Gospel. The date of composition has been variously computed, but may be assigned to a period shortly after 70 A.D.

In its dominating purpose the Gospel is practical, its immediate aim being to give instruction and guidance to the growing company of Christian believers. From the many passages cited from the Old Testament and from the way in which these are interpreted, the writer plainly had in mind Jewish readers. Christ is the Messiah foretold by the Scriptures. But his work is above racial limitations, and the Kingdom of Heaven, which is the central theme of Christ's teaching, is shown to be world-wide in its compass.

The Gospel of Luke. The statement by Luke as to how he wrote his Gospel (i. 1–4) can now be read with greater appreciation, in view of what has been learned as to his use of earlier records. He follows more closely than does Matthew the order of events in Mark, but he is freer in recasting the incidents and in revising the phraseology. Sayings are distributed throughout the life of Jesus so as to be understood in their proper setting, though much of his material gained elsewhere than from Mark is inserted in three long sections. His Gospel is further remarkable for its unique portions, contain-

ing as it does material not found in either Mark or Matthew, doubtless obtained from a variety of sources, oral and documentary, which he investigated. It is particularly rich in parables not recorded by Matthew and Mark, as that of the Two Debtors, the Good Samaritan, the Prodigal Son, and others. Liturgical passages are added, as the beautiful hymn of Mary at the Annunciation, and there are also the stories of Jesus' birth and boyhood.

That this Gospel was written for Gentile readers, of whom Theophilus was a representative, is evident throughout. The human appeal of the life of Christ with his freedom from exclusiveness is clearly portrayed, and there is a conspicuous emphasis upon his sympathy for the poor and upon the dangers of wealth. Luke, it will be remembered, was a physician and he thus had a special interest in Christ's deeds of healing and his ministry to those called outcasts. As a writer his style is graceful and of remarkable clarity, notwithstanding his fondness for medical terms and phrases. The exact date of writing cannot at present be determined with certainty; it is probably to be placed about 80 A.D.

The Gospel of John. In reading the Gospel of John one is immediately aware of the difference in atmosphere and aim which distinguishes it from the first three Gospels. It shares with the others a common subject, the life of Christ, and it possesses as well an historical value. There are personal touches and reminiscenses, descriptions of scenes and mention of places, which must have been recorded or transmitted by some one who had intimate knowledge. But its purpose is avowedly theological. It portrays Jesus as more than the Prophet of Nazareth, or even the Messiah of the Scriptures; it sees in him the Incarnate Word, the revelation of the Divine reason and nature of God. It seeks to make him intelligible to the thought and reflection of the age, and to awaken a faith which carries with it the power of eternal life.

Accordingly, the unique character of Christ is particularly stressed. His manner of discourse, the prominence of his miracles, and the testimony of varied witnesses, all contribute

to the one aim. Instead of simple parables of the Kingdom, as in the Synoptics, there are long discussions concerning his mission of revelation. In the place of aphorisms and pithy sayings, there are similes and metaphors. In tone this Gospel is preëminently spiritual. There is a mystical bond between Christ and his followers which is to be realized, not in ascetic withdrawal from the world, but through a life of service. These features all suggest that the Gospel is of relatively late date, probably between 80 and 120 A.D.

The complex question of its authorship will be considered when the contents of the Gospel are studied. Here it may be noted that this Gospel marks the passing of the earlier efforts to supply an historical account of the life and teachings of Christ. The actual facts are used as a basis, but they are interpreted from the standpoint of a definite theological conviction.

Summary. The Gospels thus had an origin and a development which well correspond with other historical documents and which create confidence in their genuineness. First, a period of oral transmission by those who had first-hand information; then, the small written collections from personal notes and by different individuals, giving descriptions of events and the report of sayings; and finally, the careful investigation and sifting of these sources and their combination into larger and more satisfactory accounts—these are the stages by which the Gospels reached their present form.

The distinct purpose, the immediate aim, which each author had in writing must always be taken into consideration, and the background of the age and the current conceptions and views are also to be remembered. But when this is done the general trustworthiness of the Gospels and their abiding significance will be readily apparent. No writings have been subjected to severer scrutiny, and the outcome is that their credibility as to the main facts is more firmly established today than ever before. The Gospels remain a faithful record of the deeds and sayings of a great personality whose life and teachings exerted, and continue to exert, a transforming power.

Question Outline

1. Describe the stage of oral transmission. 2. Who were the "eye-witnesses" of Lk. i. 2? 3. Why were written records for a time postponed?

4. Describe the circumstances which led to the preparation of written accounts.

5. Why is Mark thought to be the earliest of the three Gospels? 6. Who was Mark? 7. What is the tradition as to how he obtained his material? 8. How, specifically, does the content of his Gospel bear out this tradition?

9. What are the indications that Mark's Gospel was intended primarily for Greek and Roman readers?

10. What was Mark's main purpose in writing? 11. Describe his literary style. 12. What are some of the leading characteristics of his Gospel?

13. What is the evidence that both Matthew and Luke drew largely upon Mark? 14. For what material did they regard Mark's Gospel as especially valuable?

15. What other main source did they use? 16. How is this source usually designated?

17. Why are the first three Gospels often called the Synoptics? 18. What is the Synoptic problem?

19. What collection is reported to have been made by Matthew? 20. How was this or a similar collection used by the authors of the Gospels of Matthew and Luke?

21. What was the nature of the special sources, in addition to Mark and the Sayings, used by the authors of Matthew and Luke?

22. What was the main purpose of the Gospel of Matthew? 23. For whom was it written? 24. Describe its characteristics.

25. What was the main purpose of the Gospel of Luke? 26. For whom was it written? 27. Describe its characteristics.

28. How does the Gospel of John differ from the first three? 29. What use was made of historical data? 30. What was its main purpose?

SUBJECTS FOR FURTHER STUDY:

1. A detailed investigation of the Synoptic problem.
2. A detailed investigation of the source Q.
3. The dates of the Gospels.
4. The uncanonical Gospels.
5. Recently discovered records of the Sayings of Jesus.

6. The testimony of early Christian writers as to the existence and characteristics of the Gospels.

Reference Reading. KENT, *The Life and Teachings of Jesus,* Chaps. II, III, and IV, pp. 10–33; HODGES, *How to Know the Bible,* Chaps. XIV, XV, and XVI, pp. 223–257; STEVENS, *The Teachings of Jesus,* Chap. II; SCOTT, *The Ethical Teaching of Jesus,* pp. 1–11; HUCK, *Synopsis* (an arrangement of the contents of the first three Gospels in parallel columns; useful for comparative study); MENZIES, *The Earliest Gospel* (an historical study of the Gospel according to Mark with Greek text and English translation, also with explanatory comments); SCOTT, *The New Testament Today* (an excellent discussion of the present value of the New Testament books); MOFFAT, *Introduction to the Literature of the New Testament;* WADE, *New Testament History,* pp. 124–233 (a critical discussion of early materials, manuscripts and versions, the Synoptic Gospels, etc.); PEAKE, *Commentary,* art. "The Synoptic Problem," pp. 672–680; HASTINGS, *Bible Dictionary,* Vol. II, art. "Gospels."

CHAPTER XXIV

THE LIFE AND TEACHINGS OF JESUS

Aim and Method of Study. In studying the contents of the first three Gospels the object will be to trace the principal events in the life of Jesus and at an appropriate point to examine his fundamental teachings. The Gospels do not give a complete biography. There are many years of Jesus' youth and early manhood about which very little is known. It is not always possible to determine the order in which events occurred, to assign precise dates, or to learn the occasion of all of his sayings. On the other hand, the Gospels relate vivid details of his life, describe his characteristic deeds, and preserve with sufficient fulness his words and teachings.

The Question Outline is, therefore, a study of subjects rather than an attempt to arrange the incidents and teachings in exact chronological order. It will be seen that Jesus carried on his work according to a definite and a developing plan, and the Outline will consequently show certain well-marked periods. Under some headings, however, such as the Miracles, Jesus' Method of Teaching, and the Kingdom of God, the passages for study are grouped without reference to period.

It is recommended that the first three Gospels be carefully read before taking up the Question Outline. An arrangement in parallel columns, as in Huck, *Synopsis,* or Burton and Goodspeed, *A Harmony of the Synoptic Gospels,* will be found helpful in acquiring a familiarity with the entire record.

Question Outline

Early Life and Activity

Stories of Birth: Boyhood Training. 1. What incidents are described by Luke only as leading up to the birth of Jesus? (i. 1–80.) 2. Note the two hymns, probably used in early Christian worship. 3. Which two of the Gospels give an account of the birth? 4. These same two Gospels also give the tables of genealogy, which,

upon comparison, will be seen to vary (Matt. i. 1–17; Lk. iii. 23–38.) 5. What is the significance of the scene described in Lk. ii. 40–52?

6. Study the references throughout the Gospels which throw light on the early life and training of Jesus. 7. What was his trade? (Mk. vi. 3; Matt. xiii. 55.) 8. Who were his brothers? 9. What is suggested as to home life and familiar conditions in the community by the following passages: Lk. xi. 5–8, xv. 8–10; Mk. ii. 21, 22, and elsewhere?

10. How was his fondness for nature indicated? 11. How did he interpret nature? (Mk. i. 35, vi. 31–32; Matt. v. 45, vi. 26–30.)

12. What may be inferred as to his education, subjects of study, and characteristics of mind? (Mk. xii. 28–34; compare Dt. vi. 4–5 and Lev. xix. 18; Mk. vii. 6; compare Is. xxix. 13; Matt. ix. 10–13; compare Hosea vi. 6 and Matt. v. 17.) 13. What does Mk. ii. 21–22 indicate as to his way of thinking? 14. What comment was made as to his education? (Mk. vi. 2.) 15. How did he learn?

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 43–56; RHEES, *The Life of Jesus of Nazareth,* pp. 57–69; GLOVER, *The Jesus of History,* pp. 23–40; HASTINGS, *Bible Dictionary,* Vol. II, art. "Jesus Christ"; PEAKE, *Commentary,* art. "The Life and Teaching of Jesus," pp. 659–661.

The Work of John the Baptist. 1. Read Mk. i. 1–8; compare Matt. iii. 1–12 and Lk. iii. 1–18. 2. Why did his preaching attract attention? 3. Of what did he speak? 4. What is the meaning of his statement in Lk. iii. 8? 5. What is implied in his advice to the soldiers? (Lk. iii. 14.) 6. What was his idea of the work of the Messiah? (Lk. iii. 16–17.) 7. What difference was noticed later in the practice of John's disciples as compared with that of Jesus' followers? (Mk. ii. 18–22.) 8. What was Jesus' estimate of John? (Matt. xi. 7–15; compare xxi. 23–27.)

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 58–62, 72–75; RHEES, *The Life of Jesus of Nazareth,* pp. 70–81; MCGIFFERT, *The Apostolic Age,* pp. 9–14; HASTINGS, *Bible Dictionary,* Vol. II, arts. "John the Baptist, pp. 677–680, and pp. 614–615, "Jesus Christ."

The Significance of the Baptism and Temptation. 1. Read Mk. i. 9–13; compare Matt. iii. 13–iv. 11; Lk. iii. 21, 22, iv. 1–13. 2. What was Jesus' interest in the preaching of John? (Matt. iii. 2; compare iv. 17.) 3. What realization came to Jesus at his baptism as to the nature of his own work? (Matt. iii. 16–17.)

PALESTINE
in the time of Christ
English Miles
TETRARCHY of Abilene
DAMASCUS
TETRARCHY
PHILIP
Beroth
Halbon
Sidon
Sarepta
Tyre
Achzib
Ptolemais
Dora
Cæsarea
Apollonia
Joppa
Lydda
Jamnia
Ashdod
Ascalon
Gaza
Idumæa
Masada
Malatha
Jericho
Gilgal
Bethany
Jerusalem
Bethlehem
Hebron
Machærus
Jahaz
Kedemoth
Heshbon
Medeba
Rabbath Ammon
Gamalitis
Borrhæa
Trachonitis
Ituræa
Abilene
Lysanias
Phasaelis
Archelais
Antipatris
Lydda
Emmaus
Gibeon
Bethhoron
Ramah
Gophna
Sychar
Shiloh
Bethel
Ai
Jericho
Jordan
Dead Sea
Arabia
Wilderness of Judæa
Wilderness of Sin
Wilderness of Paran
Wilderness of Zin
Wilderness of Kadesh
Wilderness of Shur
Wilderness of Beersheba
Wilderness of Judah
Wilderness of Ziph
Wilderness of Maon
Wilderness of Engedi
Wilderness of Jericho
Wilderness of Gilead
Wilderness of Moab
Wilderness of Ammon
Wilderness of Edom
Wilderness of Zin
Wilderness of Paran

4. What was the significance of the words, "Thou art my beloved Son" (Lk. iii. 22); compare Ps. ii. 7, where it is called a decree; why?

5. What followed this realization? (Matt. iv. 1.) 6. Why should he have felt impelled to go apart? 7. What was there which demanded "thinking through" by Jesus? 8. How is the description of the temptation scene to be interpreted? (Matt. iv. 2–11.) 9. What was there in this experience which made it a real, not an artificial, temptation?

10. What issue was to be decided in the first temptation? (Matt. iv. 3.) 11. If Jesus did as the tempter suggested, what was it to prove? 12. What is the meaning of Jesus' reply? (Matt. iv. 4.)

13. What current belief or expectation may have formed the background of the second temptation? (Matt. iv. 5–6.) 14. What principle was involved in this test?

15. What was the third proposal? (Matt. iv. 8–9.) 16. Show the significance of Jesus' answer.

17. State specifically the nature of the temptation and the issues at stake. 18. What bearing would Jesus' decision at this time have upon his later work?

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 62–69; RHEES, *The Life of Jesus of Nazareth,* pp. 82–91; HASTINGS, *Bible Dictionary.* Vol. II, art. "Jesus Christ," pp. 610–612; PEAKE, *Commentary,* art. "The Life and Teaching of Jesus," pp. 661–662.

The Beginning of Jesus' Public Career. 1. After what event did Jesus undertake his work? (Mark i. 14–15.) 2. Compare Matt. iv. 12–17 and Lk. iv. 14–15. 3. Of what did he speak? 4. How was it possible for Jesus, who held no office, to speak in the synagogue? (Mark i. 21–22; Lk. iv. 31–32.) 5. How did his teaching differ from that of the Scribes? 6. What was the effect of his words upon one of his hearers? (Mark i. 23–27; Lk. iv. 33–36.) 7. What effect had the growing fame of Jesus' power to heal upon his actions? (Mark i. 32–45; note especially vss. 34–35, 45.) 8. What did he state to be his main purpose? (Mark i. 38; Lk. iv. 42–43.)

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 77–84; RHEES, *The Life of Jesus of Nazareth,* pp. 118–120.

The Miracles.

(From the foregoing study it has been seen that Jesus soon attained a wide popularity, chiefly because of his reputation as a worker of cures. But his main purpose was, as he explicitly

stated to preach the Kingdom, and quite evidently he withdrew from place to place so that by avoiding the crowd which sought him for his miracles he would be able to teach more effectively. Still the reports of his miracles are a prominent part of the Gospel record, and this may be taken as a convenient occasion to study the various accounts that are given of them, especially to understand how they were regarded by Jesus himself.)

1. How is the widespread, popular interest in miracles shown in the Gospels?

2. Of what were they regarded as a sign? (Mk. viii. 11–13; Lk. xi. 14–16, 29, xxiii. 8–9; Matt. xxvii. 41–43.)

3. How did Jesus characterize this desire? Why?

4. What command was frequently given when he wrought cures? (Mk. i. 34, 44, etc.)

5. What reason was there for doing this?

6. What was his central teaching, bearing upon miracles, in the parable in Lk. xvi. 19–31?

7. What belief was held at the time of Jesus as to the cause of certain ailments? (Lk. xi. 14–20 and elsewhere.)

8. How are these now explained?

9. What is shown by Jesus' question as to who also had the power "to cast out devils"? (Lk. xi. 19.)

10. Describe other miracles which are recorded of him (Lk. vii. 11–15; Mk. iv. 35–41, viii. 1–10).

11. How does the fact that in ancient times there was no conception of natural law affect the manner in which these events were described?

12. In the light of Jesus' estimate of the place of miracles, what may be said of their significance?

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 93–108; RHEES, *The Life of Jesus of Nazareth,* pp. 96, 131–134; PEAKE, *Commentary,* p. 664; HASTINGS, *Bible Dictionary,* Vol. II, pp. 624–628.

The Rise of Opposition. 1. What may be inferred as to the way Jesus was regarded at first, from the permission given him to speak in the synagogue? 2. What incident (probably an occurrence early in his career) is mentioned in Lk. vii. 36? 3. How was suspicion aroused? (Mk. ii. 16–17; Lk. vii. 37–39 and elsewhere.) 4. What was the fundamental difference between Jesus' conception of religion and that of his critics? 5. In what phrase did he express it? (Mk. ii. 17.) 6. What did they also censure in him? (Mk. ii. 5–7.) 7. What observances did they charge him with neglect-

ing? (Mk. vii. 1–9.) 8. In contrast to ceremonial defilement, what was Jesus' view? (Mk. vii. 14–23.) 9. What was his charge as to the way their tradition nullified the spirit of true religion? (Mk. vii. 9–13.) 10. How did he contrast the real purpose of religious observances with the evident motive for which they were frequently practiced? (Matt. vi. 1–8, 16–18.) 11. What was the spirit of the criticisms made of him? (Matt. xi. 16–19.)

12. What was another and more serious accusation that was made against him? (Mk. ii. 23–iii. 6.) 13. Read also Lk. xiii. 10–17, xiv. 1–6. 14. What had David done? 15. What is shown by the exceptions to the Law, pointed out to his opponents by Jesus, which were permitted? 16. In what statement did Jesus summarize the principle of Sabbath observance? (Mk. ii. 27.) 17. Does this principle suggest that he had in mind the commandment in Dt. v. 14 rather than the one in Ex. xx. 10–11?

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 84–92; SCOTT, *The Ethical Teachings of Jesus,* pp. 30–36; HASTINGS, *Bible Dictionary,* Vol. II, sect. "Effect on the Pharisees," pp. 615–616.

The Selection and Training of Disciples. 1. Read the account of the selection of the first group in Mk. i. 16–20 and Lk. v. 1–11; also the list of the Twelve in Mk. iii. 13–19. 2. What special name was given to the Twelve? (Lk. vi. 13.) 3. For what purpose were they chosen? 4. Note their various occupations (Mk. i. 16, ii. 14; compare Matt. ix. 9). 5. What traits are implied in the nickname given to two of them? (Mk. iii. 17.) 6. What is implied in the name "Zealot"? (Lk. vi. 15.) 7. Why were certain men who wished to be disciples disqualified? (Lk. ix. 57–62.) 8. What was an indispensable requirement? (Mk. viii. 34.) 9. What, then, may be inferred as to the qualities of the men he permitted to be of this special group? 10. Why were they attracted to him?

11. How were the members of this group trained? (Mk. i. 35–39, iv. 33–34, vi. 31, 32.) 12. What were some of their faulty notions, and how were they corrected? (Mk. ix. 38–41, x. 23–27, x. 35–45; Matt. vx. 10–20; Lk. ix. 51–56.) 13. What incident shows how Jesus and his work were regarded by friends and family? (Mk. iii. 20–21, iii. 31–35.) 14. Why was John the Baptist perplexed about him? (Lk. vii. 18–23.)

15. Why and when were the disciples sent out by themselves? (Mk. vi. 7–12.) 16. What larger company was also chosen, and what instructions were given them, probably on more than one

occasion? (Lk. x. 1–12.) 17. What report did they give of their work? (Mk. vi. 30–32.) 18. Read also Lk. x. 17–24, where Jesus expresses his gratitude for what they have accomplished. 19. Who were the "prudent and wise" who failed to understand?

Reference Reading. GLOVER, *The Jesus of History*, pp. 73–80; KENT, *The Life and Teachings of Jesus*, pp. 108–121; HASTINGS, *Bible Dictionary*, Vol. II, art. "Jesus Christ," p. 614.

Jesus' Skill as a Teacher. 1. On the occasion of his first address (Mk. i. 21) he spoke in the synagogue, but in what other places did he usually teach? (Mk. iv. 1, vi. 32–34; Matt. v. 1–2, etc.)

2. What, naturally, was the general character of his teaching in these surroundings?

3. What other method besides the informal address did he use? (Matt. ix. 11–13, xvi. 1–4, xix. 16–22; Lk. xii. 13–15, xx. 21–26; Mk. viii. 27–30.)

4. What was his object in these questions and comments? (Lk. x. 26 and elsewhere.)

5. What was his skill as a teacher that made his sayings easy to understand and to remember? (Mk. iv. 24–25, viii. 35–37, x. 43–45; Matt. v. 13–15; Lk. xiv. 11, and throughout the Sermon on the Mount, Matt. v.–vii.; compare Acts xx. 35.)

6. What form of Old Testament literature do many of these sayings resemble?

7. What was the method of teaching which he most frequently used? (Matt. xiii. 34.)

8. Give your definition of this form.

9. How does it differ from an allegory?

10. Why is it important to remember that a parable illustrates one central principle or truth?

11. Enumerate the outstanding parables told by Jesus and show in each case the one dominating principle. 12. What, for instance, is the one point of the parable of the Unjust Steward? (Lk. xvii. 1–10.) 13. Which Gospel contains the greatest number of parables? 14. What was Jesus' object in teaching by parable? (Lk. x. 36 and elsewhere.)

15. What was the effect of his way of teaching? 16. What contrast was noted? (Mk. i. 22.) 17. How did the Scribes teach? 18. Did they not claim authority? (Matt. xix. 1–8.) 19. Why, then, was it said that he spoke with authority "and not as the Scribes"? 20. To what authority did he appeal?

Reference Reading. KENT, *The Life and Teachings of Jesus,* pp. 122–134; STEVENS, *The Teachings of Jesus,* pp. 33–46; SCOTT, *The Ethical Teachings of Jesus,* pp. 22–29; HASTINGS, *Bible Dictionary,* Vol. II, pp. 616–618.

THE CONTENT OF JESUS' TEACHING—THE KINGDOM OF GOD

(When Jesus first appeared as a teacher he announced, "The time is fulfilled, and the kingdom of God is at hand" (Mk. i. 15). This theme, the Kingdom of God—or its equivalent in Matthew, the Kingdom of Heaven—was the one comprehensive subject of his teaching. The Kingdom was immediately at hand, and all his questions, comments, and parables were directed toward the single aim of enabling men to perceive its true nature and to meet its requirements.

Yet there is nowhere in the Gospels a precise definition of the Kingdom. One reason why a definition was not given by Jesus was because the idea of the Kingdom was generally familiar. As an ideal it had its origin far back in the Scriptures. Its influence could be traced in ancient laws. The prophets had proclaimed its coming and had expanded its scope and significance. It was the theme of many of the Psalms. At the time of Jesus interest in the Kingdom was widespread and in some quarters acute. The oppression under which the people had long suffered intensified their hope in a new order, an ideal rule of justice and peace, and there were many writers who pictured, often in glowing, apocalyptic visions, when and how this new order would come and what it would bring. With this as the background, Jesus could speak of the Kingdom as something about which the people already knew, and his principal task was to remove popular misunderstandings, implant instead a truer conception, and show them the possibility of its actual realization.

A still more important reason why the Kingdom was not precisely defined is seen in Jesus' manner of teaching. It was not his purpose that men should learn by definition and rote. That was the method of the Scribes and Pharisees and it was based upon a view of religion as regulation and rule, to which Jesus was strongly opposed. He desired that men having eyes should use them to see for themselves; that they should lay hold of principles and be able to apply them upon their own initiative. Religion, as he taught it, was the possession of a new spirit and a new purpose. To enable men to grow into a larger and more inspiring comprehension of the Kingdom than was popularly entertained was an end to be achieved by education.)

The Expectation of the Kingdom in the Old Testament and in Current Belief. 1. Read II Sam. vii. 12–13; review the passages in Is. ii. 2–4, ix. 1–7, xxxv., lxi.; Jer. xxxi. 27–34; Dan. ii. 44,

vii. 13–14; also Ps. lxxii., cx., cxxxii., cxlv., and others which contain references to the Messiah and the coming rule of God on earth, though they are frequently addressed to the reigning king.

2. Read of the interest in the preaching of John the Baptist who announced—in words which Jesus used—the nearness of the Kingdom. (Matt. iii. 1–12; also such comments as in Mk. xv. 43; Lk. xix. 11; Acts i. 6.) 3. For the expectation of the Kingdom in popular, apocalyptic literature, consult the reference books.

The Kingdom as a World-Ideal. 1. From a study of the references in the above section, where was this Kingdom to be realized? 2. When Jesus proclaimed that it was even at hand, where, in his thought, was it to be known? 3. What place is distinctly named in the prayer given to his disciples? (Lk. xi. 2–4.) 4. To what conditions were all the principles taught in the parables to be applied? 5. But though the Kingdom is clearly a new order of living to be realized on earth, what is its origin and greater extent? (Lk. xi. 2; Matt. xxv. 34.)

The Demands of the Kingdom. (*a*) *The need of a new mind.* 1. In declaring that the Kingdom was at hand, what two requirements, specified by Jesus, were to be met in consequence? (Mk. i. 15.) 2. Since the meaning of repent is "to change one's mind for the better," i.e., to rethink in a clearer, truer way, with what state of mind is repentance to be contrasted?

3. What were some of the common standards and practices concerning which Jesus insisted a new mind was necessary? (Matt. v. 21–48.)

4. In Matt. xviii. 3 the phrase "except ye turn" or "be converted" is used in reply to what question of the disciples?

5. What was the faulty notion, which long persisted, as to this same matter? (Mk. x. 35–45.)

6. The parable of the Prodigal Son is told in illustration of what truth? (Lk. xv. 10–32.)

7. What new standard was gained by the younger son?

8. What was the need of the elder brother?

9. How is the same principle illustrated in the preceding parable? (Lk. xv. 3–9.)

10. In condemning Jesus because he received "sinners," what was the false standard of judgment which was to be completely reversed ("turned about")? (Lk. xv. 1–2; Matt. ix. 10–13.)

11. What is shown to have been a current belief as to the character of those who were slain or were the victims of disaster? (Lk. xiii. 1–5.)

12. What did Jesus say of this belief?

13. What necessity was there for repentance, or a new mind, on the part of everybody, that they might not all "likewise perish"?

(*b*) *The need of a new faith.* 1. In addition to repentance, what did the coming of the Kingdom further demand? (Mk. i. 15.)

2. In what specifically were men to believe?

3. What is the meaning of the word "gospel"?

4. In Jesus' usage, belief or faith was in contrast with what? (Mk. v. 36.)

5. Was faith ever used by him to denote opposition to knowledge or inquiry?

6. How were those who had fears about life and its daily necessities characterized? (Matt. vi. 25–30.)

7. When some of the disciples were afraid during a storm at sea, how did he speak of them? (Matt. viii. 24–26.)

8. What qualities are implied in faith in Lk. xxii. 32?

9. What did Jesus say faith was able to do? (Matt. xvii. 19–21.)

10. What was meant by this saying? Was it intended as a literal statement or as a figure of speech?

11. In either case, how is faith conceived?

12. In the many instances of healing, what function had faith?

13. How would faith as opposed to fear and as liberating power be an essential requirement for entrance into the Kingdom?

(*c*) *The evidence of a new life.* 1. By what figure of speech did he express this invariable relationship between the quality of the interior life and its outward manifestation? (Matt. vii. 16–20; Lk. vi. 44–45.)

2. When John used this simile, what did he specify? (Lk. iii. 8–14.)

3. What parable illustrates this same principle? (Lk. viii. 4–8.)

4. Where the spiritual qualities are genuine, how are they naturally and usefully evident? (Matt. v. 13–16.)

5. What was Jesus' striking declaration that the evidence of faith is in action rather than in words? (Matt. vii. 21.)

6. How is this test illustrated in a remarkable parable? (Matt. xxi. 28–31.) 7. Some might even work cures and wonders in his name, yet if their lives were contrary to their profession, what did he say of them? (Matt. vii. 22–23.) 8. What was his comparison between those who heeded his sayings and those who did not? (Matt. vii. 24–27.) 9. In the scene of the last judgment, what one ethical test is alone decisive? (Matt. xxv. 31–45.) 10. Whom did Jesus call his brethren? (Lk. viii. 19–21.)

Obstacles to Entrance into the Kingdom. (*a*) *False motives and thoughts.* 1. How did Jesus reverse a common view as to what defiled a man? (Matt. xv. 10–20.) 2. When were the commandments really violated? (Matt. v. 21–28.) 3. In what figure of speech was this same idea expressed? (Matt. xxiii. 25.) 4. How did he reverse a widespread idea as to the treatment of enemies? (Matt. v. 43–48.) 5. What distinction in motive marks the difference in almsgiving, in prayer and fasting? (Matt. vi. 1–6.) 6. What is the result if the inner life is not "single," i.e., "evil" or "dark"? (Matt. vi. 22–23.) 7. Why is duplicity in motive impossible? (Matt. vi. 24.) 8. What is the meaning of the saying in Matt. xii. 43–45? 9. What insistence was placed upon motive in regard to the gaining of wealth? (Lk. xii. 13–15.) 10. What kind of person was called unfit for the Kingdom? (Lk. ix. 62.)

(*b*) *Self-seeking.* 1. In what paradox did Jesus point out the consequences of self-seeking? (Matt. xvi. 25; Lk. ix. 24.) 2. What comment was made on self-seeking among the Pharisees? (Matt. xxiii. 1–7.) 3. In contrast, what quality did Jesus specify? (Matt. xxiii. 12.) 4. What is the significance of the word "humble" as used here? (Compare Matt. xviii. 4.)

(*c*) *Mammon* (Aramaic for "gain" or "wealth"). 1. In what opposition was mammon placed? (Matt. vi. 24.) 2. What was Jesus' advice to the rich young man? (Mk. x. 17–23.) 3. Was the complete surrender of wealth an invariable or a special requirement? 4. What was Jesus' comment on those who possessed wealth? (Mk. x. 23–27.) 5. Why were the disciples astonished? 6. How is the possible influence of riches described in the parable of the Sower? (Mk. iv. 14–20.) 7. In the parable of the Rich Fool? (Lk. xii. 16–21.) 8. How is wealth to be used? (Lk. xvi. 9–13.) 9. In the Sermon on the Mount what recognition is there of material needs? 10. Why were riches, in the teaching of Jesus, an obstacle difficult, but not impossible, to overcome? (Mk. x. 27.)

The New Standard of Greatness. 1. How did Jesus define greatness? (Mk. x. 42–45.) 2. To what standard was it opposed? 3. How did it enlarge the thought of who is one's neighbor? (Lk. x. 25–37.) 4. What application is made of it in the parable of the Talents? (Matt. xxv. 14–29, R. V.) 5. How does service give the clew to the parable of the Laborers in the Vineyard? (Matt. xx. 1–16); also to the parable of the Unprofitable Servant? (Lk. xvii. 7–10.) 6. What was the "righteousness of the Pharisees" which had to be exceeded? (Matt. v. 20.) 7. What new

content is given by this standard to the idea of reward? (Matt. v. 43–48; Lk. vi. 32–36.) 8. What is said of the spontaneous and non-calculating nature of service? (Matt. vi. 3.) 9. Is this contradicted in the verse that follows? (vi. 4; compare Lk. vi. 35.) 10. Why is the spirit of pettiness and retaliation a vice? 11. How did Jesus ironically describe the man who magnifies the faults of others? (Matt. vii. 1–5.) 12. When only is worship acceptable? (Matt. v. 23–24.) 13. To what extent must one be willing to forgive? Why? (Matt. xviii. 21–22.) 14. What canceled and superseded the ancient law of retaliation? (Matt. v. 38–48; compare Dt. xix. 21.) 15. Measured by the standard of service, what application has the saying "resist not evil"? (Matt. v. 39.) 16. What is said of the necessity of discrimination? (Matt. vii. 6.) 17. When one of the disciples wished to stop a man who was rendering service, but who followed not with them, what was Jesus' rebuke? (Lk. ix. 49–50.) 18. Into what two groups were men classified by him? (Matt. xxv. 31–46.) 19. How did he interpret service even unto the least?

The Supreme Worth of Life.

(Inseparably connected with the ideal of service is Jesus' emphasis upon the supreme worth of life. To see the value of each individual life, whatever its condition or rank, leads naturally to the willingness to serve; and intelligently to liberate and enlarge the opportunities of life becomes the highest aim.

The phrase "social gospel" is used in this sense. Jesus, it is often said, did not undertake a work of social reorganization, which statement is based upon the fact that of the existing institutions, political and industrial, he said practically nothing, though he did say a great deal about religion as then organized. Nevertheless, by his insistence upon the value of human life he struck at the root of every social institution and custom which repressed life, and implanted the strongest motive for transformation and progress.)

1. What was his declaration as to the worth of life? (Matt. x. 28–31, vi. 25–26.) 2. What parables illustrate this same teaching? (Lk. xv. 1–10 and elsewhere.) 3. Why were offenses against children especially condemned? (Matt. xviii. 4–6.) 4. What is the comparative value of life? (Lk. ix. 24–25.) 5. If life is endangered by one's own practices, what extreme measures, like a surgical operation, may be necessary? (Matt. v. 27–30.) 6. How did he illustrate the law that the gaining of life is difficult? (Matt. vii. 13–14.)

7. Recall the criticism made of him for healing on the Sabbath

(Matt. xii. 9–12). 8. What question asked of his critics showed the difference betweeen their valuation of life and his? 9. Indicate other passages already studied which show how he reproved the religious practices of his day because they ignored the worth and needs of life.

10. In view of this supreme value of life, declared to be God's estimate, what new and personal significance was thereby given to his designation of God as Father? (Lk. xi. 2.)

The Coming of the Kingdom. 1. Is the Kingdom as taught by Jesus primarily the reign of a new spirit in the hearts of men, or is it to have a visible form? 2. Is it to be realized in the present, or only in the future? 3. Will it come gradually as a development, or be brought in by sudden and, perhaps, miraculous transformation?

(One difficulty in the way of a wholly satisfactory answer to the above is in the nature of the Gospel records. There was, as has been mentioned, a widespread expectation of the Kingdom, which frequently took the shape of a belief in an overwhelming world-catastrophe, a divine intervention in human affairs. Many passages may be cited which apparently show that this was the view that Jesus held (Mk. xiii.; Matt. xxiv.; Lk. xxi.). But there is always the possibility, even the probability, that those who were eagerly looking for a coming world-cataclysm either misunderstood or misapplied what he said.

To some extent Jesus seems in fact to have shared the apocalyptic view. As a popular indication of interest in the Kingdom he would quite naturally use it as a background for his teaching, even though his purpose in so doing was to correct its crudities. However this may be, it is everywhere evident that his conception of the Kingdom was radically different from the popular belief. It was not only more spiritual, but in one fundamental respect his teaching was diametrically opposed to the view that this world was to be destroyed by a sudden intervention. In the apocalyptic literature God is thought of as having withdrawn from the world. This world is so evil that, when He intervenes, He will come to destroy it. To Jesus, God is ever in His world, which is not inherently evil, for it is His creation (Matt. vi. 30, x. 29). Men are to advance to a new way of thinking, to a new faith, and to a higher standard of conduct, which will mean that God's will shall be done on earth as it is in heaven. The principles he taught are, therefore, no "interim ethic," valid only for the period before the general smash-up. Their scope and application are world-wide and eternal.)

4. In reply to the Pharisee's question, where did Jesus say the Kingdom was first to be looked for? (Lk. xvii. 20, 21.) 5. In what way does the parable in Matt. xiii. 1–9 describe Jesus' own efforts in establishing the Kingdom? 6. What two parables portray the Kingdom as a growth? (Matt. xiii. 31–33.) 7. In Mark, the parable of the Mustard Seed is preceded by a parable which applies what law of nature to the Kingdom? (Mk. iv. 26–28.)

8. What other sayings seem to indicate a more sudden coming? (Matt. xxiv. 44–51, xxv. 1–13.) 9. In the parable of the Fig Tree, what statement is made? (Matt. xxiv. 32–35.) 10. But this is immediately followed by what declaration? (Matt. xxiv. 36.) 11. Read also the predictions in Matt. xvi. 27–28; Mk. viii. 38; Lk. ix. 26–27.

Reference Reading. Stevens, *The Teachings of Jesus,* Chap. XIV; Scott, *The Ethical Teachings of Jesus,* Chap. VI.

The Kingdom as "Good News."

(When Jesus first announced the Kingdom as near at hand, he called it the "Gospel" or "Good News." This same note runs throughout his entire teaching. God's will to be done on earth was indeed supreme; but it was not a rule to which men were called upon to "surrender," as though he were a conquering earthly monarch, but the inspiring purpose of their Father in which they were to share and which they were gladly to fulfil. By possessing His spirit they were to be perfect, even as He was perfect (Matt. v. 43–48). To enter this Kingdom demanded discipline and the utmost sacrifice, but always for the sake of a cause to which, as life was given, life would be found.

The impression made by Jesus reveals that he knew the truth whereof he spoke. He taught that life does not consist in the abundance of material things and that evil desire is the essence of sin, but neither in word nor in deed was he an ascetic. In his view, life with its talents and the earth with its abundance were God's gifts to men to be used and enjoyed. His own delight in life was so apparent that his enemies made it a serious charge against him (Matt. xi. 19). They took exception to the freedom and the obvious enjoyment of those who became his followers, and he replied that the conduct of his disciples was quite natural, for to be in his company was like joining a bridal party (Matt. ix. 14–15).

Most striking was his teaching that in the Kingdom men are to know an indestructible happiness. The Beatitudes describe those who are the superlatively happy, the blessed.

They set forth the moral and spiritual qualities which even in the midst of adverse circumstances confer independence, mastery, and a realization of the divine (Matt. v. 1–12; compare Acts xx. 35).

1. How did Jesus describe the man who rightly perceives the value of the Kingdom? (Matt. xiii. 44–46.) 2. Note how frequently the scenes and incidents selected to illustrate his teaching have the atmosphere of festivity and rejoicing (Lk. xv. 3–10, etc.). 3. What comment is made on the churlish spirit of the elder brother in the parable of the Prodigal Son? (Lk. xv. 11–32.)

4. Review the many occasions when Jesus spoke of the needlessness of fear and worry, which in common experience destroy the satisfaction and enjoyment of living.

5. Consider also his teaching as to the supreme worth of life in its bearing upon the Kingdom as "good news."

6. Study carefully the Beatitudes and define the qualities which Jesus named as the basis of happiness. (With the Beatitudes may be included the saying of Jesus quoted in Acts xx. 35.)

SUBJECTS FOR FURTHER STUDY:

1. The conception of God which underlies the nature of the Kingdom.

2. The relation of ethics and religion in the teaching of Jesus (see *The Ethical Teaching of Jesus,* by E. F. Scott).

3. The social teachings of Jesus (see works by C. F. Kent and Shailer Mathews).

4. The coming of the Kingdom; a close examination of the passages which describe its appearance. What was Jesus' teaching?

5. Current apocalyptic writings.

Reference Reading. STEVENS, *The Teaching of Jesus,* Chaps. IX, X, XI; KENT, *The Life and Teachings of Jesus,* pp. 134–215; SCOTT, *The Ethical Teaching of Jesus,* especially Chaps. X–XVII, and *The Kingdom of the Messiah;* GLOVER, *The Jesus of History,* Chaps. V–VII, and pp. 168–170; HASTINGS, *Bible Dictionary,* Vol. II, art. "The Kingdom of God," p. 844ff. especially pp. 849–855, and *Dictionary of Christ and the Gospels.*

FINAL EVENTS

Increasing Danger and Decreasing Support.

(The sharp contrast between Jesus' teaching and that of his critics, noticeable at the outset of his career, soon led to open conflict. Opposition which began as petty fault-finding grew into the deliberate charge of blasphemy and of the undermining of religion, and his enemies sought for an opportunity to have him put out of the way as a dangerous heretic.)

1. What report was circulated as to his character? (Matt. xi. 18–19.) 2. When he replied to those who criticized his healing on the Sabbath that they put a higher valuation on sheep than they did on human life, what did they plan to do? (Matt. xii. 9–14.) 3. When he healed the afflicted, by what power did they say that he did it? (Matt. xii. 22–24.) 4. How did he answer? (Matt. xii. 25–32.) 5. What specifically was the unforgivable sin? 6. When they charged him with violating tradition, what did he say they had made of tradition? (Matt. xv. 1–9.) 7. How did he characterize the practices of the Pharisees? (Lk. xi. 39–54.) Read also the parable of the Pharisee and Publican (Lk. xviii. 10–14.) 8. What did he call the "leaven of the Pharisees"? (Lk. xii. 1.) 9. What information was given him of Herod's intention by certain Pharisees who were friendly to him? (Lk. xiii. 31.) 10. Who was Herod and what had he done? (Mk. vi. 14–28.) 11. What message did Jesus send to him? (Lk. xiii. 32–33.)

(According to Luke, these incidents took place somewhat late in Jesus' career, but they show the increasing danger, irrespective of the precise date.)

12. What gave offense to the people on one occasion? (Matt. xiii. 54–58.) 13. What was it they most wanted? (Mk. viii. 12.) 14. What is illustrated by the parable of the Sower (Mk. iv. 1–20)? by the parable of the Great Feast? (Lk. xiv. 15–24.) 15. What qualities necessary to discipleship did some men evidently lack? (Lk. xiv. 25–35.)

Private Conferences with His Disciples.

(Possibly because of the growing hostility and the decline in popular interest, Jesus decided upon a tour into the North (Mk. vii. 24). A chance to be alone with his disciples appears to have been deliberately chosen. If, as seemed likely, his enemies should bring about his death, his work must be carried on by men who clearly understood its character and who were prepared to make the sacrifices necessary for it. Everything, therefore, depended upon the training of the small group whom Jesus had selected, and to this end he now devoted his efforts.)

(*a*) *Peter's recognition.* 1. Read the three accounts of Jesus' conference with his disciples at Caesarea Philippi (Mk. viii. 27–30; Matt. xvi. 13–20; Lk. ix. 18–22). 2. What question did Jesus ask of them? 3. What was Peter's declaration? 4. What was the significance of the term "the Christ," which Peter used? 5. What

did Jesus say of the significance of this recognition of him? (Matt. xvi. 16–17.) 6. What is the meaning of his further assurance? (Matt. xvi. 18–20.) 7. Why were they again charged to "tell no man"?

8. From then on, how did he speak of his own fate? (Matt. xvi. 21–23.) 9. What reason was there for speaking of it on this occasion? 10. Why did Jesus attribute Peter's protest to Satan? 11. Is there anything in his rebuke which suggests an issue decided at the time of his temptation?

(*b*) *The Transfiguration.*

(Following the conference at Caesarea Philippi is the account of the Transfiguration. From the nature of the experience it is difficult to understand all that occurred, though certain aspects are fairly intelligible. It took place when Jesus was well aware that his enemies were planning to have him put to death. In the training of his disciples, the stage had been reached where they spontaneously recognized him, and he felt that they had sufficiently grasped the character of his mission to be able to carry on his work after his death. He was resolved to continue his teaching without compromise, no matter what befell. And there apart, on a high mountain, he renewed his consecration to his task and was assured and strengthened. The three disciples who accompanied him saw his face shine as the sun, and even his garments reflected the radiancy of his spirit.)

1. Read the account in Mk. ix. 2–13, and in the parallels, Matt. xvii. 1–13; Lk. ix. 28–36. 2. What was Peter's unwitting proposal? 3. What was the meaning of the words which Jesus heard (Lk. ix. 34–35) and which were used also at his baptism? (Compare Lk. iii. 22.) 4. What significance had the reference to Moses and Elijah? 5. After this experience, instead of remaining in retirement as Peter desired, what was Jesus' decision? (Lk. ix. 37–43.)

The Journey to Jerusalem.

(Jesus was now determined to face his enemies by going to Jerusalem (Lk. ix. 51). The journey was not hurried; and again the crowds gathered and he taught them as before, with now and then an act of healing (Mk. x. 1, Lk. xviii. 35–43). In Luke's account there is a long section (ix. 51–xviii. 14) which is sometimes called, from the region in which he traveled, the "Perean Ministry." Much of the teaching recorded in this section is considered in connection with the Kingdom and elsewhere.)

1. In passing through a Samaritan village where they were not well received, what did two of the disciples wish to have done? (Lk. ix. 52–56.) 2. Who were the Samaritans? 3. What is the reference to Elijah? (I Kings xviii. 30–40.) 4. What was Jesus' rebuke? 5. How did he again speak of what was involved in discipleship? (Lk. ix. 57–62.) 6. In contrast to the desire of the two disciples to have the Samaritan village destroyed, what parable did Jesus relate? (Lk. x. 25–37; compare also Lk. xvii. 11–18.) 7. What is told of a visit in the house of Mary and Martha? (Lk. x. 38–42.) 8. As he learned of fresh plots against him, what was his lament? (Lk. xiii. 34–35.)

9. When he again spoke of his fate, why did not the disciples understand him? (Lk. xviii. 31–34.) 10. Describe his interview with a chief tax-collector in Jericho (Lk. xix. 1–10).

The Entry into the City and the Conflict with the Rulers.

(Jesus' arrival at Jerusalem at the season of the Passover, when the city was filled with people who had come for the festival, was well-timed. He would continue his teaching, openly confront his opponents, and accept the consequences.)

(*a*) *The entry.* 1. Read Lk. xix. 28–44; compare Matt. xxi. 1–11 and Mk. xi. 1–10. 2. What significance had the entrance in this manner at the time? (Compare Zechariah ix. 9.) 3. Was this plan of entry for the purpose of announcing his Messiahship? 4. Did the acclamation of the crowd come from a real understanding of his mission?

(*b*) *Open conflict.* 1. Upon returning from a night spent outside the city, what was one of his first acts? (Mk. xi. 15–19.) 2. What was the "privileged graft" of the money changers, which, it may be assumed, they would not readily give up? (Compare Jeremiah vii. 11.) 3. What parables were told with special reference to the chief priests and elders? (Matt. xxi. 28–xxii. 15.) 4. How did the Herodians try to involve him in political intrigue, and with what success? (Matt. xxii. 16–22.) 5. How did the Sadducees endeavor to make him appear as one who subverted the ancient Law of Moses? (Matt. xxii. 23–33.) 6. What similar attempt was made by the Pharisees? (Matt. xxii. 34–46.) 7. How did he expose and condemn their practices? (Matt. xxiii.) 8. What was his comment as he watched those who cast money into the temple treasury? (Mk. xii. 41–43.) 9. What did he say as to the fall of Jerusalem? (Mk. xiii. 1–2.) (One text adds, "But in three days

another shall rise without hands": even to intimate that the temple might be destroyed was regarded as blasphemy.)

10. What did the chief priests seek to do? (Mk. xiv. 1–2.)[1] 11. How did Jesus interpret a special act of devotion? (Mk. xiv. 3–9.) 12. What is said of the aroused popular interest at this time? (Lk. xxi. 37–38.)

13. Read the account of the plan of betrayal arranged with Judas (Matt. xxvi. 14–16); also the description of the Last Supper; of Gethsemane; and of his arrest (Mk. xiv. 12–52 and the parallels, Matt. xxvi. 17–56; Lk. xxii. 7–53).

The Trial. 1. Read the description in the three Gospels (Mk. xiv. 53ff.; Matt. xxvi. 57ff.; Lk. xxii. 54ff.). 2. What were sought as witnesses, and what was their testimony? (Mk. xiv 55–65.) (In each instance, consult parallels.) 3. How did Jesus answer the question as to whether or no he was the Christ? (Mk. xiv. 62–65; Matt. xxvi. 57–68; Lk. xxii. 66–71.) 4. Why was his claim called blasphemy? 5. Read the account of Peter's denial (Matt. xxvi. 69–75). 6. Of what crime was Jesus accused when brought before Pilate? (Mk. xv. 1–15; Matt. xxvii. 1–26; Lk. xxiii. 1–25.) 7. How did the trial proceed? 8. What was the "psychology of the crowd"? 9. What led to Pilate's verdict? 10. What was the immediate charge upon which Jesus was condemned? 11. In a larger sense, what was the reason why he was sentenced to death?

The Crucifixion and Burial. 1. Read Mk. xv. 16–47; Matt. xxvii. 27–66; Lk. xxiii. 26–56.

The Resurrection: Mk. xvi. 1–8; Matt. xxviii.; Lk. xxiv.

(As in the reports of the trial and crucifixion the first three Gospels agree in their account of the central event of the resurrection while they differ more or less as to details. Unfortunately, in the two oldest Greek manuscripts now known, the Gospel of Mark comes to an abrupt end with xvi. 8. The concluding section, ordinarily found in English versions, is from manuscripts which include a passage added at a later time. (See Gospel of Mark.)

The two Gospels, Matthew and Luke, are consequently the main sources of information, though it should be observed that there are other records. The letters of Paul, written before the present Gospels, refer to the resurrection as a fact with which his own vision on the road to Damascus was in complete accord. There is likewise the testimony of the book of Acts.

No subject has received more rigorous scrutiny than the

[1] The discourses as to the Second Coming are considered under a separate heading.

resurrection, and one conclusion at least is abundantly clear: within a brief period after Jesus' death the disciples were convinced that he was alive and that by adequate proof he had made himself known to them. Their whole subsequent conduct was based upon that conviction, and lends a support to their testimony which makes any other explanation than that which they gave seem forced and inadequate.

As to the accounts of his appearance, there are two aspects which may, or may not, be in conflict, according to the point of view. One has to do with the empty tomb, with the resurrection of his physical body. The other has to do with what may be termed his spiritual manifestation. But even this distinction cannot be sharply drawn. For although he might permit his disciples to touch his hands and feet, yet, as on the walk to Emmaus, he could be in their presence without being recognized and be known only as their eyes were opened.

It is striking, also, that Jesus made himself known only to those who in some measure understood the character of his work and believed in it. There is no mention of his appearing to those who had no comprehension of his life, no indication that he appeared for the purpose of compelling belief by a miracle. It will be recalled that throughout his whole life he sought to avoid the reputation of a wonder-worker, and that he sternly rebuked those whose religion was scarcely more than a desire for a sign. In the parable of the Rich Man and Lazarus (Lk. xvi. 19–31), which leads up to the request that a messenger be sent from the dead to warn men of their behavior, Jesus ends with the comment, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." His appearances after his death do not violate that principle.

Faith that is genuine must be based upon the perception of moral and spiritual law and the willingness to obey it. The fact and the value of the resurrection of Jesus are a confirmation when living consists in adherence to his principles. Otherwise the evidence as to how it could or did occur will always seem inconclusive, and the answer one way or the other will be merely speculative.)

SUBJECTS FOR FURTHER STUDY:

1. A close examination of what was involved in Peter's recognition; the meaning of Jesus' words, "flesh and blood hath not revealed it"; also, "upon this rock I will build my church."

2. Jesus' predictions of his death; upon what were they based?

3. The transfiguration; the presence of Moses and Elijah; the voice out of the cloud. How the experience is to be interpreted.

4. The significance of Jesus' entry into Jerusalem as a declaration of his Messiahship.

5. At what periods in Jesus' career did the cleansing of the temple take place? (Compare the Fourth Gospel.) Did Jesus use force?

6. The meaning of Jesus' comment on the destruction of the temple.

7. The precise charge upon which Jesus was condemned; the legality of the trial.

8. The character of Pilate. Was he interested in getting the facts? Did facts or fear influence his decisions?

9. The nature of the resurrection.

Reference Reading. (*Peter's Recognition: the Transfiguration.*) KENT, *The Life and Teachings of Jesus,* pp. 220–227, 231–238; RHEES, *The Life of Jesus of Nazareth,* pp. 142–148; PEAKE, *Commentary,* art. "The Life and Teaching of Jesus," pp. 667–668; HASTINGS, *Bible Dictionary,* Vol. II, art. "Jesus Christ," pp. 629–630, and *Dictionary of Christ and the Gospels.* (*The Journey to Jerusalem.*) KENT, pp. 243–249; HASTINGS, *Bible Dictionary,* Vol. II, p. 630, also 631, section, "Prophecies of Death and Resurrection," and *Dictionary of Christ and the Gospels.* (*The Entry Into the City and the Conflict With the Rulers*). KENT, pp. 255–265, 268–277; RHEES, pp. 166–187; PEAKE, *Commentary,* p. 668; HASTINGS, *Bible Dictionary,* Vol. II, p. 632ff., and *Dictionary of Christ and the Gospels.* (*The Trial and Crucifixion*). KENT, pp. 281–297; RHEES, pp. 188–200; PEAKE, pp. 668–669; HASTINGS, *Dictionary of Christ and the Gospels;* STEVENS, *The Teaching of Jesus,* Chaps. VII and VIII (a discussion of the terms, "Son of Man," and "Son of God," both of which are used in the response of Jesus to Pilate (Matt. xxvi, 63–64 and elsewhere in the Gospels). (*The Resurrection*). KENT, pp. 298–310; RHEES, pp. 201–216; PEAKE, p. 670; HASTINGS, *Dictionary of Christ and the Gospels.*

CHAPTER XXV

THE GOSPEL ACCORDING TO JOHN

(90–110 A.D.)

THE purpose of this writing is explicitly stated—"that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name" (xx. 31). What is meant by belief in Christ, and what is the nature of the life which follows from belief in him, are thus the two dominating ideas which are to be sought in the study of the book.

As compared with the first three, or Synoptic, Gospels, there are notable differences. In the former, the main theme of Jesus' teaching is the Kingdom of God which is to come on earth. In the Fourth Gospel the central theme is Jesus' revelation of himself as the unique manifestation of God. For this aim the material is deliberately chosen and arranged. The open proclamation of Jesus as the Messiah is made at the beginning of his career rather than at the end, as in the Synoptics. Instead of parables and incisive sayings, the method of Jesus' teaching is by long discourses, allegories, and interpretative comments. Miracles are generally cited, not as acts which Jesus was reluctant to have reported lest his work and purpose be misunderstood, but as convincing proof of his divine power.

Though there are these variations from the account as found in the Synoptics, the Gospel of John has a distinct historical value. There are many descriptions of places and incidents not found elsewhere, without which our knowledge of the life of Jesus would be far less complete. And in spite of differences in detail and presentation, there is a substantial agreement with the first three Gospels. The life Christ lived, and the life he sought to awaken in others, are measured by the one standard of service and are actuated by the same motive. But the author of this Gospel brings into greater prominence the inner, spiritual

significance both of the life of Christ and of those who believe in him, and for this reason it has rightly been called "the spiritual Gospel." As a whole it is "an indispensable supplement of the Synoptic Gospels" for those who "would know not simply the actual words and deeds of Jesus and the course of his daily life, but the ultimate basis of his religious ideas and ideals and thus the explanation of his controlling and abiding influence."[1]

The authorship has been, and still is, the subject of extended debate and of varied opinion. Whoever the author was, he can hardly have been the same as the writer of the book of Revelation. Without entering into an involved discussion, it may be said that one view which perhaps best answers the numerous questions is that the material was from John the Apostle, an eyewitness, but that the Gospel in its present form is the work of a younger associate. It was given the name of John in somewhat the same manner that "the Logia of Matthew gave his name to the Greek Gospel in which they were so largely incorporated."[2] The date is estimated to be between 90 and 110 A.D.

In style the writing is simple and at times repetitious, but its figures of speech, such as "bread of life," "living waters," the "vine and the branches," are skilfully chosen and of appealing beauty.

Question Outline

Prologue: i. 1–18.

(These eighteen verses are an introduction to the Gospel and have been likened to the motif of a musical composition. They give the theme of which the subsequent chapters are an unfolding. The term "Word" has a rather technical meaning, which to the readers for whom the Gospel was intended was familiar and suggestive. It is from the Greek "Logos," which may be translated "Word" or "Reason." In Greek thought it was used by the philosopher Heraclitus, and later by the Stoics. In general it stood for the reason, plan, or purpose which was sought in the universe and to which a creative function was often attributed. Among the Hebrews the corresponding idea was expressed with a more definitely religious content as "Word." God created the world by His Word: "He spake and it was done," as in the creation story of Genesis

[1] McGiffert, *A History of Christianity in the Apostolic Age,* p. 616.
[2] *Ibid.,* p. 615.

(i. 1–ii. 4), or as in Prov. viii., where the spirit of wisdom is the agent of creation and of divine rule. Thus God's Word was a revelation of Himself.

The author employs this current conception, but gives it a personal meaning which it did not have in ordinary usage. "The Word" which reveals God is not in an abstract principle or power, but in a personality, in the actual, historic life of Jesus. Rightly to understand him is to discover the reason or purpose which explains the created universe, including the purpose of human life, and is also to see God manifest.)

1. What place has Christ, the Word, in creation, including the life of man? (i. 1–5.)

2. What figure of speech is used to express this truth?

3. What was the work of John the Baptist?

4. What power is conferred when the Light is received? (i. 10–13.)

5. What precisely is meant by "receive"? 6. What is meant by the statement, "And the Word was made flesh"? (i. 14.) 7. How is God revealed?

Outstanding Teachings and Terms.

(The chapters following the Prologue may be studied in various ways. One method is to take up the successive scenes, consider the principle which each illustrates, and make a comparison, where possible, with the same incident in the Synoptic Gospels. It will be found, however, that the teaching of John is concentrated about a few striking terms, and a profitable study is to examine their content.)[1]

Belief. 1. For what purpose was this Gospel written? (xx. 31.)

2. Taking the conception of Christ given in the Prologue (i. 1–18), state exactly what belief in him signifies?

3. What does belief also involve? (xii. 44–45.)

4. What is the meaning of the metaphor of light as used in the verse following? (xii. 46; compare xii. 35–36.)

5. How does belief result in a release from darkness? 6. What is meant by darkness?

7. In ii. 23–24, who were those to whom it is said Jesus did not trust himself?

8. Why was their belief inadequate?

9. Upon what basis was his appeal for belief made? (v. 36, x. 37–38, xiv. 11.)

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[1] Suggested by Dr. A. E. Brooks in art. "John," in Peake's *Commentary.*

10. Since he did not trust himself to those who believed in him because of miracles (ii. 23–24), to what works did he refer?

Life. 1. When a certain teacher was dull in understanding, how was the new life, resulting from belief, described? (iii. 1–12.)

2. How is it further characterized? (iii. 15, vi. 47.)

3. When and where does it have this quality? 4. Is it a future reward or a present possession? (v. 24, xii. 50, xvii. 3.)

5. What is stated to be Christ's purpose? (x. 10.)

6. What is the evidence of this new life? (iii. 20–21, xv. 8, 16.)

7. How is truth known?

8. What striking statement is made as to the power of achievement? (xiv. 12.)

9. What is to be the ethical character of the life of discipleship? (xiii. 34–35, xv. 12.)

10. What is the highest proof of love? (xv. 13; compare I John iv. 20.)

God. 1. How is God defined? (iv. 24.)

2. What incident led up to this saying? (iv. 1–26.)

3. What is stated to be the nature of God? (iii. 16; compare I John iv. 8.)

4. How does this thought of God underlie the teaching as to keeping Christ's commandments? (xv. 9–10, xvii. 26.)

Christ. 1. What was the work of Christ? (iv. 34, v. 30, x. 15.)

2. How did he speak of his relation to the Father? (xiv. 8–11, xiv. 28, xvi. 28–32.)

3. Select and discuss other passages which also describe his relationship.

4. In what sense, according to this Gospel, is he the Son of God?

5. How did he wish his teaching verified? (vii. 16–17.)

The Spirit. 1. What is the special work of the Spirit and how is he to come? (xiv. 16–17, xv. 26–27, xvi. 7–14.)

2. How is a larger knowledge of truth to be gained?

3. Select other passages which further illustrate the office of the Spirit.

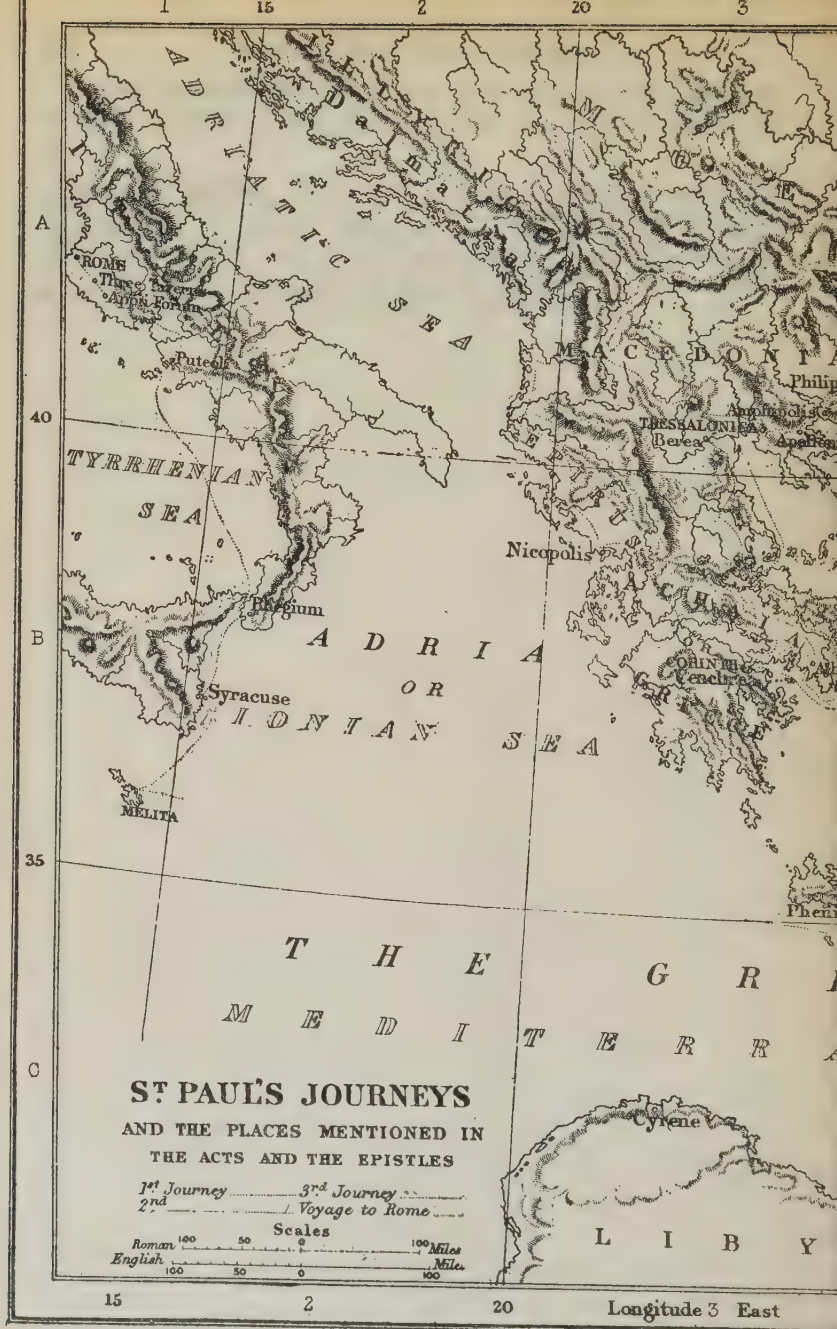
Symbolic Figures. 1. Read the following passages and state the central thought in each instance (iv. 10–14, vi. 48–59, x. 1–18, xv. 1–10.)

2. How is this mysticism related to the ordinary affairs of life? (xvii. 15.) 3. How does this differ from the usual form?

4. In what kind of living is it experienced? (xiv. 21, xv. 10.)

5. Read Christ's final prayer and show how the principles and teachings studied in the above sections are therein expressed (xvii.).

Reference Reading. KENT, *The Life and Teachings of Jesus*, pp. 16–18, 32–33; RIGGS, *The Gospel of John*, pp. 1–71; MCGIFFERT, *The Apostolic Age*, pp. 609–617; MOFFATT, *Introduction;* SCOTT, *The Historical and Religious Value of the Fourth Gospel;* PEAKE, *Commentary*, art. "John"; MOORE, *The Religious Thought of the Greeks from Homer to the Triumph of Christianity*, p. 318ff. on the Logos.



W & A.K.

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CHAPTER XXVI

THE ACTS OF THE APOSTLES

(About 85–96 A.D.)

THE reference in the opening sentence to a "former treatise" and the dedication to Theophilus suggest at once that the writer of Acts is the same as the author of the Third Gospel, Luke. This is further confirmed by the contents of the book and by the style and manner of writing. In this second work Luke traces the course of events from the Ascension and the day of Pentecost to the imprisonment of Paul in Rome. The book of Acts might therefore be called an early history of Christianity, written probably in the reign of the Emperor Domitian (81–96 A.D.).

Luke is known to have investigated carefully earlier records and the testimony of the eye-witnesses in preparing his Gospel, and it is natural to assume that he employed a like method in writing his "second treatise." There are portions of Acts which suggest that use was made of various sources of information as to the church in Jerusalem and the spread of Christianity outside of Palestine. But the most valuable material was contributed by Luke himself. He was an associate of Paul, who calls him a "co-worker," and he accompanied the apostle to the Gentiles on several of his journeys. During the course of their travels he appears to have kept a journal, or diary, of what he observed and experienced. Extracts from the journal form a large part of the book of Acts, and because he speaks of "we," these are known as the "We-Sections" (xvi. 10–17, xx. 5–15, xxi. 1–18, xxvii. 1–xxviii. 16).

The critical problem which soon confronted the early disciples was as follows: In what form was the religion of Christ to be carried on? Christ had not been accepted as the Messiah by the majority of the Jews. Would those who did believe in him

constitute simply a sect, a division, within the circle of Judaism? If a sharp break with the Hebrew religion was to be made, what would be the relation of the new faith to the old, especially to the Scriptures, the Law and the Prophets, on which the teaching of Christ was explicitly founded? Were the followers of Christ to appeal to the Greek and Roman world, and, if so, what adaptation of Christ's teaching would be necessary? Should members of another race and of a totally different culture and tradition be asked to conform to Jewish practices which to the believers in Palestine were familiar and even indispensable? And if adaptations were made to meet the mode of thinking and living in the Gentile world, would not something essential be lost? What were the essentials of the Christian faith?

It is not to be supposed that these issues were at the beginning clearly present in the minds of the disciples. In fact, they were perceived only gradually as new and concrete circumstances arose. But the problems were there to be faced and to be solved, and their importance cannot be overstated. To comprehend their nature, to see what adjustments were made between the old and the new, to trace how the early followers of Christ grew in their knowledge of what his religion was and what it implied, is to gain an understanding of the essential character of Christianity in every age.

With true insight Luke penetrated beneath the temporary aspects into what was fundamental in the teaching of Christ. He saw that it contained an inherently expansive power. Christianity—to use the term which before long was applied—was not to be limited to any one people or be practiced exclusively in any one form. It was to be for all men everywhere, and it could be expressed with equal validity in various forms. It was not to destroy the religious and cultural inheritance of either Jew or Greek; it was to fulfil the highest promise of both. Nothing worthy was to be called common. Christianity would thus overcome misunderstanding and race prejudice and unite men in a common devotion and a common brotherhood.

The events described in Acts are illustrations of the working-out of this expansive power of the new religion. Those who

at Pentecost received the Spirit became witnesses in all parts of the world. The gift of the Spirit was followed by an amazing exhibition of fellowship. Persecution resulted in an irrepressible growth. Peter, the representative of the Jewish party, gradually learned by the logic of experience that the religion of his Master was not bound up with any ceremonial practices. Paul, the great apostle to the Gentiles, was the interpreter and champion of its larger message of spiritual freedom and a skilful organizer of growing Christian communities.

The tone of the book is irenic, and the argument implies that Christianity was favorably received as it was freed from unnecessary restrictions and as its real character was increasingly understood.

Question Outline

The Gift of the Spirit and the Spread of Christianity: i.–viii. 1. To what "former treatise" does the author refer? (i. 1.)

2. Describe the events which took place after the resurrection (i.).

3. What is indicated by the question as to restoring the Kingdom?

4. What plan of action were the apostles to follow?

5. Relate the events of the day of Pentecost (ii.).

6. How is the ability "to speak with other tongues" to be understood?

7. How does this account compare with Paul's estimate of "speaking with tongues"? (I Cor. xiv.) 8. To what does he make the gift subordinate?

9. What explanation was given by Peter?

10. What was a more important effect of the Spirit in the lives of the disciples?

11. State the main points in Peter's address after his cure of a lame man (iii.).

12. Why was opposition aroused and how was it met? (iv.)

13. For what is Ananias noted?

14. What advice was given by Gamaliel? (v. 33–42.)

15. Describe the martyrdom of Stephen.

16. What was the effect of persecution? (viii. 1–8.)

17. What was Simon's offer? (viii. 9–24.)

18. What new meaning of Scripture was found in the life of Christ?

The Conversion of Paul: ix. 1–22, xxii. 1–15, xxvi. 1–20; compare Gal. i. 11–24.

(All of Paul's work in proclaiming the gospel to be for the Gentiles as well as for the Jews was traced by him to the authority he received at the time of his conversion. This is mentioned three times in the book of Acts and prominently in one of his letters. These several references should be studied together in order to gain an adequate understanding of the experience.)

1. Read the three passages in Acts and state the most noteworthy aspects of his conversion.

2. How does Paul describe this occurrence in Gal. i. 11–24?

3. What is meant by vss. 15–16?

4. What had been his religious training from youth? (Acts xxvi. 4–5.)

5. In what had he recently been engaged?

6. What evidently was the impression made upon him by the martyrdom of Stephen?

7. Estimate the influence of these two factors, the character of his religious training and his part in persecutions.

8. What is the significance of the saying in Acts ix. 5, repeated in xxvi. 14?

9. Immediately after the experience on the road to Damascus, what did he do? (Gal. i. 16–18.) 10. What reason may be inferred for his withdrawal?

11. How long was it before he conferred with the other apostles?

12. What change in his conduct was the result of his entire experience?

13. How does this change testify to the reality and genuineness of the knowledge of Christ which he gained?

Peter's Vision and Its Consequence: x. 1–xi. 18. 1. Relate the details of this experience.

2. Does the word "trance" refer to a vivid dream or an unusual psychical experience?

3. What important issue is symbolically portrayed in the description?

4. What new principle did Peter learn?

5. What fact showed that spiritual gifts were not the exclusive possession of any one people?

6. What words of Christ were remembered by Peter.

Famine and Persecution: xi. 19–xii. 25. 1. Where was the name "Christians" first used?

2. When a famine was forecast, what measures were taken by the disciples? 3. What far-reaching effect would this act have?

4. Who were among the victims of the persecution instigated by Herod Agrippa?

Paul's First Journey: xiii.–xiv. 1. Locate on the map the Antioch from which Paul and Barnabas set forth. 2. Trace the course of their journeys and describe their experiences in the various places visited.

3. To what two groups of people did he speak and what was his message to each?

4. What measures were taken to continue this work?

The Conference at Jerusalem: xv. 1–35; compare Gal. ii. 1–10.

(When Paul's work and the success that attended it became known, there were many Christians of Jewish ancestry who felt that Paul's liberal preaching to the Gentiles was unjustifiable and destructive of the traditional faith. These men, known as "Judaizers," contended that the Mosaic Law was still valid, for it was contained in the Scriptures, and that all converts, therefore, should be compelled to observe its essential requirements. Their attack upon Paul was bitter and persistent and caused him much difficulty.

The future of Christianity largely depended upon the way this issue was met, and a conference was called at Jerusalem to discuss the matter and to render a decision. With the record of the meeting in Acts should be compared Paul's account in his letter to the Galatians. While some aspects are not altogether clear, there is sufficient agreement to show the nature of the decision and the general policy adopted.)

1. What was the teaching of "certain men from Judea"? (xv. 1–5.)

2. To what sect did some of them belong?

3. Why were they opposed to Paul?

4. State the arguments which could be forcibly advanced by this party.

5. When the conference was held, what was Peter's review of the situation? (xv. 6–22.)

6. How does Paul describe the meeting? (Gal. ii. 1–10.)

7. What decision was reached in regard to circumcision? (Acts xv. 22–31.)

8. What further recommendations were made?

9. Which of these relate to ceremonial and which to moral infractions?

10. What does Paul say as to the outcome of the conference? (Gal. ii. 9–10.)

11. What view of Christianity was most favored by the letters that were issued?

The Churches Revisited: xv. 36–xvi. 5. 1. For what purpose was this journey undertaken by Paul?

2. Whom was he unwilling to have accompany him? Why?

3. What rite did he permit in the case of Timothy? Why?

4. What was accomplished by the trip?

A Tour of New Territory: xvi. 6–xviii. 22.

(Paul's route after leaving Lystra is not fully known, owing to an uncertainty as to the exact region designated by Galatia. See reference literature for discussion of the different views.)

1. On arrival at Troas, who is mentioned as influencing Paul's decision? (xvi. 6–10.)

2. What is implied by the use of "we" in xvi. 10–17 and elsewhere?

3. Read the chapters given above and describe Paul's experiences in the various places visited.

4. What philosophic views did the Epicureans and Stoics hold? (xvii. 16–21.)

5. What was their comment on Paul?

6. What was the Areopagus?

7. What was said to be a characteristic of the Athenians?

8. State precisely the argument of Paul in his address on Mars Hill (see R. V.).

9. How was it received?

10. For what was Corinth, the next city visited, noted? (xviii. 1ff.)

11. What was Paul's trade?

12. What charge was made against him and how was it treated by Gallio?

A Third Journey: xviii. 23–xxi. 16. 1. Locate on the map the city of Ephesus to which Paul returned.

2. Why was it selected by Paul as a base from which to carry on his work?

3. What group was found there? (xix. 1–7.)

4. What further plan did Paul have?

5. How did his preaching interfere with trade?

6. What was the effect of an unusually long address at Troas?

7. What saying of Jesus, not found elsewhere in the New Testament, is quoted? (xx. 35.)

8. Why was he eager to go to Jerusalem? 9. What were his forebodings?

Paul's Arrest at Jerusalem and His Journey in Custody to Rome: xxi. 17–xxviii. 1. What was the reason for the attack upon him shortly after his arrival?

2. Though the leaders of the church evidently sympathized with Paul, what group of believers joined in the attack?

3. To what act of conciliation did Paul consent? (xxi. 23–26.)

4. What was the effect of his appearance in the temple?

5. Whom was he taken to be by the captain of the guard?

6. What was Paul's defense and in what did it result? (xxii. 1–30.)

7. What circumstance gave him protection?

8. Relate the events that followed.

9. What facts did Paul recite in vindication of his conduct?

10. After two years in custody, what proposal was made by the new governor, Festus? (xxv. 1–9.)

11. To whom did Paul appeal?

12. What are the main points in Paul's address before King Agrippa? (xxvi.)

13. Describe the voyage to Rome (xxvii. 1–xxviii. 15).

14. At Rome, what permission was granted him?

15. How was his time employed while awaiting the verdict? (xxviii. 17–31.)

(The Book of Acts closes without supplying information as to the end of his imprisonment. Because of this omission it is sometimes thought that Luke intended to write, or possibly did write, a third volume in addition to the Gospel and Acts.

There are several traditions concerning Paul's fate, some of which are fairly well founded. One is that he was at first acquitted and that he then proceeded to carry out his plan to visit Spain expressed in his letter to the Romans, xv. 24 (written long prior to his imprisonment). According to this view his enemies again secured his arrest, which led to his being taken to Rome as a prisoner a second time, where he was executed. Another tradition, better supported, is that he suffered martyrdom under Nero, shortly after 61 A.D., either before or during the persecution.)[1]

[1] Robinson, *The Life of Paul*, pp. 213–216; McGiffert, *The Apostolic Age*, pp. 415–423.

Reference Reading.[1] MOFFATT, *Introduction to the Literature of the New Testament;* KENT, *The Work and Teachings of the Apostles,* pp. 1–20, 21–67 (suggestive comments on selected passages from Acts), p. 68ff. on Paul's conversion, and pp. 68–237 on Paul's Letters; MCGIFFERT, *The Apostolic Age,* Chap. II; on the purpose of Acts consult p. 345ff., on authorship pp. 237, 433ff., on the early training and conversion of Paul pp. 113–122; see also Chaps. II and IV; ROBINSON, *The Life of Paul,* Introductory Note (describes the general character of the book of Acts); see also Chaps. I, II, III, IV, V, VI; PEAKE, *Commentary,* arts. "The Acts of the Apostles," and "Pagan Religion at the Coming of Christianity" by Gilbert Murray.

[1] A knowledge of the life of Paul necessarily involves a study of his letters, and the above books of reference will be read to greatest advantage if they are also consulted in connection with the Epistles.

CHAPTER XXVII

THE LETTERS OF PAUL

To a large degree the effectiveness of Paul's labors for the spread of Christianity was due to the influence of his letters. Whenever he succeeded in organizing a community of those who accepted his message, it was his custom to keep in constant touch with their life and progress by frequent correspondence. In his letters he would usually remind them of what he had said when present with them, reënforce and elaborate the substance of his teaching, answer disturbing questions which they had submitted to him, comment on reports made by messengers, express gratitude for their achievements, and at times reply to personal attacks or administer reproof. In one instance, at least, his letter was a greeting to a body of believers already established in a city he planned to visit, and his purpose in writing was to set forth in advance a comprehensive statement of his conception of Christianity.

It is especially important to remember that the writings we have from Paul are letters. They are not theological treatises, nor were they intended to present a rigid system of doctrine or a complete and final formulation of the Christian faith. In his letters Paul does tell the faith that is in him, but it is always that faith as applied to immediate, concrete situations and needs. Composed as circumstances demanded, amid days and nights of ceaseless activity, often in danger and sometimes in prison, generally dictated to an amanuensis, with now and then a postscript by his own hand, these letters reveal Paul's extraordinary practical ability in facing issues of the utmost complexity, and likewise his power to bring to those problems the great dominating convictions which controlled his life.

By no means all of the letters he wrote have been preserved; neither have we any of the communications addressed to him with which to compare his replies; but it is certain that his

letters were highly prized. At the time of writing they were not thought of as Scripture, though his words always had authority. They were valued simply because of their intrinsic merit. What he said was found to be helpful and illuminating. Copies of his letters were made and circulated and in due time they were possessed and read in all the localities where Christianity flourished. Gradually they became, with the Gospels, the standard and representative literature for a knowledge of Christianity and for instruction and guidance. Before the end of the second century A.D., Paul's personal correspondence, kept and cherished because of its worth, was given official sanction and its place in the list of accredited books, i.e., the Canon of Scripture, was established.

In view of the origin and history of these letters, the method for their profitable study follows as a matter of course. We must ascertain as far as possible the precise situation, the questions and problems which Paul had to meet at the time of writing. The local circumstances of the early Christians in Corinth or Ephesus or Rome have long passed, and a portion of what Paul wrote will be found to have served its purpose with the progress which resulted from his directions. But in examining the solutions he brought and the principles he championed, it will likewise be seen why his letters belong with the permanent literature of the Christian religion.

(1) The First Letter to the Thessalonians

(About 50 A.D.)

Thessalonica, now known as Salonika, was a flourishing seaport of Gentile and Jewish inhabitants situated on the highway of trade between Europe and the East. Paul had visited this city on his second tour with the intention of making it a base for his further work. While there he succeeded in gaining considerable support, but he was soon attacked by Jewish opponents who charged that he was a conspirator against Caesar and plotting to make Jesus king. The report that his followers were men who "turned the world upside down" aroused the suspicion of the officials, and Paul was compelled to leave, finally making his way to Corinth.

Paul was deeply concerned for those whom he had left in Thessalonica, especially as they were being persecuted, and he appears to have planned to return. Being unable to do so immediately, it was decided that his co-worker, Timothy, should go in his stead. Upon receiving Timothy's personal report, and possibly also a written communication from the church, Paul despatched this letter, called the First Thessalonians (about 50 A.D.).

Apparently Timothy was able to assure Paul that conditions were generally favorable, for which Paul expresses his satisfaction and praise. But there were circumstances which were not encouraging. Paul's work and his motives were being assailed. It was asserted by his antagonists that his teaching was merely a delusion and that his aim was mercenary. Moreover, many of the converts were unduly absorbed in the expectation of Christ's Second Coming and consequently were neglecting their ordinary duties.

To meet this situation, Paul explains the real foundation of his teaching, reminds them that he asked no personal aid but labored as a tent-maker, and states his views in regard to the Second Coming. At this period Paul strongly believed that Christ's return was near at hand, though later his belief in this respect was much modified; but he puts the emphasis upon the necessity at all times of conscientious work. His specific directions as to freedom from sensuality, refusal to take mean advantage in business, consideration for the weak, non-retaliation, the cultivation of the life of the spirit, and a critical but responsive attitude toward new truth, reveal Paul's grasp of the ethical standards of Christianity and the skill with which he applied them.

Question Outline

1. What is indicated by Paul's greeting and tribute as to the general reputation of the church at Thessalonica? (i. 1–10.) 2. What is shown by his references to the charges that were circulated against him? (ii. 1–iii. 13.) 3. What were his practical directions? (iv. 1–12.) 4. What answer was given to their misgivings as to the resurrection and the Second Coming? (iv. 13–v. 11.) 5. What obligations followed from the expectation of a

sudden reappearance of Christ? 6. In the further counsel (v. 12ff.) note particularly vs. 19–21. 7. Describe the attitude here recommended toward new teachings and the manifestations of the Spirit.

Reference Reading. (*First and Second Thessalonians*). ROBINSON, *Life of Paul,* pp. 123–126, 140–143; KENT, *The Work and Teachings of the Apostles,* Chap. CLV; MCGIFFERT, *The Apostolic Age,* pp. 244–253; MOFFATT, *Introduction.*

(2) THE SECOND LETTER TO THE THESSALONIANS

(About 50 A.D.)

As this second letter appears to have been written within a short time after the first, the general circumstances were as described in the section on the first letter to the Thessalonians. Paul's object in writing again to the Thessalonians was to give further instruction and caution as to the coming of Christ (sometimes called the Parousia, "presence"). What he had said in his earlier letter had been either ignored or distorted. Also, there were evidently some who claimed to have had a special revelation that the end of all things was close at hand and who were stirring the people into a state of frenzy. The result was an abandonment of work and in some cases disorder and lawlessness. Paul frankly declares that those who pretend to have such knowledge, especially if his name is cited in endorsement, are deceivers; and he lays down the rule, "If a man is not willing to work, he shall not eat."

With this insistence upon work, Paul restates his actual teaching. It is plain from his statement that he was still largely under the influence of the common Jewish conceptions of the "Day of the Lord," especially as found in apocalyptic literature. He asserts that the time of Christ's return is not immediately at hand, because it is to be preceded by a period of apostasy and the appearance of the "Anti-Christ." Who this "man of sin" was conceived to be can be only surmised. Embodying the spirit of lawlessness, he is at present held in check possibly by the power of the Roman Empire; when he does appear he may have temporary success, but his final overthrow is certain. In the meantime they are to remain steadfast, live in quietness,

and not weary in well-doing. If, however, there is anyone who disobeys these directions, he is to be admonished, not as an enemy, but as a brother.

Question Outline

1. For what does Paul express gratitude? (i. 1–4.) 2. What is his assurance as to the outcome of their sufferings? (i. 5–12.) 3. Concerning what belief were his readers disturbed? (ii. 1–2.) 4. How, apparently, had Paul's first letter been misrepresented? 5. The return of Christ, he declares, will be preceded by the appearance of whom? (ii. 3.) 6. State Paul's views regarding this person (ii. 4–12) and give any information that may throw light on the subject (Hastings, *Bible Dictionary,* Vol. III, art. "Man of Sin and Anti-Christ," p. 226ff.).

7. What course of action is urged? (ii. 13–17.) 8. What specific directions are given? (iii.)

Reference Reading. (See First Thessalonians.)

(3) The Letter to the Galatians

(About 52 A.D.)

Acts xiii. 14–xiv. 23, xv. 36–xvi. 6

This letter has well been called "the charter of Christian freedom." It gives an intimate knowledge of Paul's personal history, but it is still more valuable because it deals with a subject which was of the utmost consequence in determining the whole course and development of the Christian religion. On the assumption that the name "Galatia" refers to the Roman province in Asia Minor, it has been inferred that the churches addressed were located in the cities of Derbe, Lystra, Iconium, and Antioch. These churches, according to Acts, were founded on Paul's first journey, and were later revisited.

It was in Galatia that the question of the relation of Christianity to Judaism, involving primarily the authority of the Old Testament, came to a head. The membership of the churches consisted of both Jewish and Gentile converts, and through Paul's preaching and leadership they had reached a fairly high level in the understanding and practice of Christianity as a life of spiritual freedom. But the "Judaizers," whose main

contentions were not sustained by the Jerusalem conference (see Acts xv.), sent representatives to the places visited by Paul and sought by every device to undermine his work. They subtly argued that the law of circumcision must be enforced, that Paul's teachings were not authorized, and that he had no standing as an apostle. Among the Galatians there were many who yielded to these arguments. Freedom, as Paul had taught it, was given up, and the churches were in danger of becoming little more than centers of ecclesiastical Judaism.

When Paul, who was engaged elsewhere, learned of what had happened, he dispatched this letter, written about the year 52 A.D. The tone is friendly but his distress at the fickle behavior of the Galatians is unconcealed. In answering his detractors he is vigorously outspoken both as to his own status as an apostle and as to the genuine character of the Christianity preached by him. He maintains that the validity of his commission, received from Christ, has been fully recognized, and that the essence of Christianity is its spiritual liberty, which is not to be lost by the substitution of ceremonial rites and requirements. Jewish law has its place and may be observed by those so inclined, but the purpose of the law is to lead men to the liberty of faith. On the other hand, this liberty is not license, for faith spontaneously fulfils the highest precept of the law, "Thou shalt love thy neighbor as thyself." They are, therefore, "to stand fast in the liberty wherewith Christ has set them free."

Question Outline

1. After the greeting in i. 1–5, Paul expresses disappointment because of what occurrence? (i. 6–10.) 2. State precisely the contention of those who had caused the Galatians to give up the Christianity they had formerly accepted. 3. How had they "perverted the gospel of Christ"? 4. How influential was this party? (See Acts xv. 1.)

5. If they had succeeded in their aim, what would have been the result? 6. How did Paul vindicate his right to present Christianity in the way he had done? (i. 11–ii. 10.) 7. Describe the experience which gave him his commission and authority (compare question outline on Acts ix.). 8. For what inconsistent act had he

"resisted Cephas to his face"? (ii. 11–15.) 9. Who was Cephas? 10. What is meant by the phrase "justified through faith"? (ii. 16.) 11. Was it the acceptance of a formula? 12. How did it give freedom of action? 13. How was it contrasted with "the works of the law" by which "no flesh shall be justified"? 14. What were the "works of the law"?

15. What false teaching attributed to him is corrected? (ii. 17–21.) 16. How is spiritual power gained? (iii. 1–5.) 17. To what forecast in the Old Testament does he call attention? (iii. 6–22.) 18. Who are the true descendants of Abraham?

19. How does Paul characterize the real purpose of the law? (iii. 23–29.) 20. In Christ, what distinctions are overcome? 21. To what stage in a man's development does the law apply, and when and how is it outgrown? (iv. 1–7.) 22. Of what former treatment of himself does he remind them? (iv. 12–20.) 23. What allegorical interpretation is given to an Old Testament story? (iv. 21–31.)

24. How is Christ's purpose stated? (v. 1.) 25. What are the obligations of freedom? (v. 13–15.) 26. How are spirit and flesh contrasted? 27. What are the fruits of the spirit? (v. 16–26.) 28. Why is it that "against such there is no law"? 29. What are some of his practical directions? (vi. 1–10.) 30. What does he assert alone counts?

31. State concisely the meaning of the following terms as used in this letter: law, freedom, faith, spirit. 32. State also in your own words what is "the liberty wherewith Christ hath set us free" (v. 1).

Reference Reading. Robinson, *The Life of Paul*, pp. 115–117 on the "Galatia" which Paul visited, pp. 144–147, on the contents of the letter; Kent, *The Work and Teachings of the Apostles*, pp. 104–109; McGiffert, *The Apostolic Age*, pp. 177–181, and pp. 192–234 which describe the conflict with the "Judaizers"; Peake, *Commentary;* Moffatt, *Introduction.*

(4) The First Letter to the Corinthians

(About 55 A.D.)

Acts xviii. 1–18

This letter was written by Paul partly in answer to a number of specific questions which had been submitted to him by the church in Corinth, and partly that he might give warning and advice as to certain discreditable practices which he had learned were prevalent among its members. He had written to them on a former occasion, as is shown by his reference to "the letter

I wrote you" (v. 9), a communication which has been lost, with the exception perhaps of an extract which is incorporated in the letter now called the second letter to the Corinthians (II Cor. vi. 14–vii. 1).

Corinth was at the time a flourishing city of varied population, reputed for its wealth and also for extravagance and immorality. Paul's visit there as described in Acts was successful though attended with difficulties; and after his departure there were many unfortunate abuses. The people of the city were given to shallow disputes and arguments and as a consequence were continually split into petty factions. This spirit soon had a blighting influence upon the church. Still more destructive was the attitude of indifference in the church toward flagrant forms of sensuality and indulgence.

Paul urges them to rise above the spirit of factional strife and, in the place of a superficial liberalism, to attain to a true philosophy. A lofty conception of the physical body as the temple of the spirit will not permit a dishonoring use of it. The specific questions are successively answered. In examining his replies, the usual caution as to an understanding of the precise situation with which Paul had to deal is especially necessary. He sets a high standard of marital fidelity, but his estimate of the institution of marriage, which he is careful to state is his personal view, is affected by his own asceticism and is not essentially a part of his conception of Christianity. The great section of the letter is his incomparable description of the virtue of charity (xiii.).

It appears that Paul was in Ephesus at the time of writing, probably in the spring of 55 A.D.

Question Outline

Factions and the Lack of Spirituality: i.–iv. 1. After the salutation (i. 1–9), what situation is discussed?

2. Read the brief sketch of Apollos in Acts xviii. 24–28.

3. What is meant by the statement that the cross was to some foolishness? (i. 18–25).

4. Why was "worldly wisdom" inadequate?

5. Among what classes of people had there been the greatest response? (i. 26–31.)

6. What significance has this fact?

7. How does Paul describe his own work? (ii. 1–5.)

8. How was the ignorance of the rulers demonstrated? (ii. 6–9.)

9. How is knowledge dependent upon spiritual insight? (ii. 10–16; see R. V., margin.)

10. What showed the lack of spirituality in the church? (iii. 1–4.)

11. Why should there be unity and coöperation?

12. How does Paul think of man's work? 13. What gives it permanence? (iii. 5–15.)

14. How does he regard the body?

15. How may superficial wisdom be corrected?

16. What is the responsibility of those who are stewards? (iv. 1–5.)

17. What is said of the practice of judging one leader above another?

18. What description is given of the work of the apostles? (iv. 9–21.)

19. What does Paul direct to be done in case of immorality? (v.)

20. How does he wish disputes settled? (vi.)

Replies to Various Inquiries: vii.–xi. 1. What is his personal view as to marriage? (vii. 12–40.)

2. What were the freedom and the obligation of the Christian? (viii.)

3. What was his own practice? (ix.)

4. What principle was to be guiding? (x.)

5. What current view is accepted as to women? (xi. 1–16.)

6. What is his advice regarding the Lord's Supper? (xi. 17–34.)

Concerning Spiritual Gifts: xii.–xiv. 1. For what purpose are there diversities of gifts?

2. Which gift is preëminent and what are its characteristics? (xiii.)

3. What was the practice of "speaking with tongues"? (xiv.)

4. What is Paul's estimate of it?

5. Which kind of speech is of the highest value?

The Immortality of the Spirit: xv. 1. Read this discussion of the nature of the resurrection and state precisely Paul's belief.

Postscript: xvi. 1. For whom does he wish a relief fund to be raised?

2. In what spirit are all things to be done?

Reference Reading. Robinson, *The Life of Paul*, pp. 133–139, 164–170; Kent, *The Work and Teachings of the Apostles*, pp. 140–167 (include a discussion of II Corinthians); McGiffert, *The Apostolic Age*, pp. 290–310; Moffatt, *Introduction*.

(5) The Second Letter to the Corinthians

(About 55 A.D.)

When the letter, now known as the Second Corinthians, is carefully read, one cannot fail to notice the sudden changes in its content and tone. In the first nine chapters the general sentiment is commendatory and encouraging. In chaps. x. to xiii. there is sharp censure and rebuke. It seems hardly possible that these two sections belong to the same writing. For this and other reasons (which may be made the subject of further study) the most satisfactory solution is that the present letter is a combination of at least two letters, which in the course of copying and circulation were joined.[1] But in combining them the order was reversed. Chaps. x. to xiii. reflect a strained relationship and are from a letter that was written first; while chaps. i. to ix. show a restoration of confidence and are, in the main, from a letter that followed. The entire correspondence may be placed within the year 55 A.D.

However complicated the composition of the writing, it is clear that at one period something occurred to disturb the feeling of mutual trust which had existed between Paul and the Corinthians. No doubt the factional spirit of those who claimed to be "of Apollos," "Cephas," "Paul," or exclusively "of Christ," was not easy to overcome. Paul's comments on their behavior, though conciliatory, might readily be misconstrued. Some, perhaps, were not willing to give up their sensual practices and took refuge in slander. The Judaizers also had reached Corinth and were making what capital they could by discrediting Paul and carrying on their propaganda.

At one time Paul made a visit in person (II Cor. ii. 1), but the result was not favorable. Upon leaving the city he probably wrote a letter, which as mentioned above is partially

[1] Compare the careful analysis by B. W. Robinson, *The Life of Paul*, pp. 170–174, to which indebtedness is here acknowledged.

preserved in chaps. x. to xiii. Later, when Paul met Titus, he learned that his words had produced the desired effect, and in gratitude for this outcome he wrote another letter (i.–ix.).

From these circumstances we have two phases of Paul's work presented in the one book. He emphatically defends his standing as an apostle and resents the efforts of those who stir up enmity toward him, but he is eager to avoid self-praise and every appearance of creating a division. He insists that immoral practices shall not be tolerated, but he is ready to forgive and directs that the offender, who sincerely wishes to make amends, be treated with charity (ii. 6–8). Both in reproof and in praise, however, his concern for the welfare of the church is uppermost in his thought.

Question Outline

A Letter of Thanksgiving and Counsel: i.–ix. 1. After the greeting (i. 1–2), for what did Paul express his gratitude? (i. 3–11.)

2. To what experience in Ephesus may the suffering of which he speaks refer? (Acts xix. 23ff.)

3. What misunderstandings between the Corinthians and himself did he seek to overcome? (i. 12–ii. 17.)

4. In reply to the accusation that he had employed an unwarranted authority, how did he describe his aims and methods? (iii. 1–vi. 13.)

5. What policy of separation did he urge? (vi. 14–vii. 1. This is perhaps a fragment of still another letter.)

6. What were the relations which had now been established between Paul and the community at Corinth? (vii. 2–16.) 7. What did he desire them to do? (viii.–ix.)

A Letter of Rebuke and Defense: x.–xiii. 1. To what criticism did he reply? (x. 1–10.)

2. What commendation alone counts? (x. 11–18.)

3. Why did he feel compelled to speak of himself? (xi.)

4. What had been his experiences?

5. What is perhaps meant by his reference to "a thorn in the flesh"? (xii. 7ff.)

6. What was his aim in planning to visit them "a third time"? (xii. 14–xiii.)

7. What suggestion is there that the temporary estrangement was now to be forgotten?

Reference Reading. Robinson, *The Life of Paul,* pp. 170–174 (compare pp. 133–139); Kent, *The Work and Teachings of the Apostles,* pp. 140–167; McGiffert, *The Apostolic Age,* pp. 310–324; Peake, *Commentary;* Moffatt, *Introduction.*

(6) The Letter to the Romans

(About 56 A.D.)

The letter to the Romans is the most systematic and comprehensive statement of all the known writings of Paul. He had long planned to visit Rome, and as the church there was already established he took occasion carefully to set forth his convictions and conception of Christianity as a basis for the work which he hoped to do among them and with them. It was written in Corinth, about the year 56 A.D.

While this letter is less concerned with merely local issues, as compared, for instance, with the letters to the Corinthians, Paul draws naturally upon his own experience and labors, and his writing is addressed to the issues which at that time were foremost. The argument most closely resembles that contained in his letter to the Galatians. Christianity is fundamentally a religion of freedom and of power. As such, it has a message to both Gentiles and Jews. The Gentiles, he points out, have ideals and a knowledge of God. But their failure to put their knowledge and ideals into practice is shown by a widespread immorality, which has the effect of dulling their minds. Their obvious need is for a new spiritual power, which is the underlying meaning of salvation (i. 16). The Jews are in a similar state. They have their Mosaic Law, but its moral requirements are grossly violated, and the need for spiritual energy is again manifested. This greater strength is gained through faith in Christ. Faith, though by no means opposed to knowledge, is conceived mystically. It is not the intellectual acceptance of a creed, but an actual, vital union of spirit with Christ.

Paul was a man who felt keenly the conflict between the flesh and the spirit, the "two natures of man," as they have sometimes been called. This "divided self" was brought into unity and peace through his contact with Christ. It is thus in his own life that he found the correspondence with what he perceived to be a need of all men everywhere.

In this statement of his principles, though it is prepared with unusual care, Paul does not always write with clarity. His manner of proclaiming the gospel is far removed from the simplicity of Jesus' teaching by illustration and parable. The thought he would express is so profound that his attempt to convey it is often involved and labored. Moreover, as has been seen in his other letters, his way of reasoning is affected by his early training in the rabbinical schools, for example, in his argument regarding Abraham (iv.). But he had a clear grasp of the fact that Christianity is spiritual freedom attained through faith, and by making this the core of his message he placed the emphasis on the essential truth.

His desire to visit Rome was realized, but under circumstances other than anticipated. Before starting on his journey westward, he found it necessary to go to Jerusalem to present the collection which he had gathered from the churches. At Jerusalem, as related in Acts, he was vehemently attacked by his enemies and placed under arrest. Upon appealing to Caesar, he ultimately reached Rome—a prisoner.

Question Outline

Paul's Purpose in Writing: i. 1–17. 1. What was his object in desiring to visit Rome? 2. What obligation did he recognize? 3. How did he define the gospel? (i. 16–17.) 4. What is meant by salvation?

The Evident Need of Moral Power: i. 18–ii. 16. 1. How is God manifested to men? (i. 18–20.) 2. Why had knowledge of Him been ignored? (i. 21–23.) 3. Of what practices were men guilty? (i. 23–32.) 4. What is said of those who judge others? (ii. 1–16.) 5. Why were the Jews, who claimed special knowledge of God, the more strictly accountable? (ii. 17–iii. 20.) 6. In what respect were Jew and Gentile alike?

The New Righteousness: iii. 21–iv. 1. What was the new righteousness apart from the law? (iii. 21–31.) 2. What specifically did Paul mean by law? 3. What is the meaning of faith by which a man is justified "apart from the works of the law"? (iii. 28.) 4. If faith supersede law, how was law established by it? (iii. 31.) What characterized the life of Abraham? (iv.)

The Power of Faith: v. 1–vii. 6. 1. What is the first mark of faith? (v. 1–5.) 2. How is it related to the work of Christ?

(v. 6–11.) 3. What was shown by his death? 4. How are Adam and Christ contrasted? (v. 12–21.) 5. What relation with Christ is established by faith? (vi. 1–11.) 6. From what bondage is there release? (vi. 12–vii. 6.) 7. Apply this conception of faith to the general need of moral power (i. 18–ii. 16).

Paul's Personal Experience: vii. 7–25. 1. How did the law make Paul aware of sin? 2. How then did he think of the law? 3. What inner conflict did he feel? 4. In whom did he find deliverance? 5. How does this personal experience give the key to Paul's written presentation of Christianity to the Romans?

The Freedom of the Spirit: viii. 1. From what does the Spirit give release? 2. Who are called the children of God? 3. What is his conception of their work? 4. What does he mean by saying all things work together for their good? 5. In what sense is "elect" here used? 6. What is the compass of God's affection?

The Hope for Israel: ix.–xi. 1. What was Paul's own desire? 2. What relationship is seen between Jew and Gentile? 3. How would the non-inclusion of the Gentiles be a limitation of God's sovereignty? 4. Yet what choice of action is man's responsibility? 5. For what final outcome does he look?

Counsel for Practical Guidance: xii.–xv. 4. 1. What ideals are set forth for daily living? (xii.–xiii.) 2. How is the man who is "weak in the faith" to be received and treated? (xiv. 1–3.) 3. What is said as to passing judgment on other people? (xiv. 4–23.) 4. What is to be the controlling principle? (xv. 1–4.)

The Final Petition and Personal Greetings: xv. 5–xvi. 27. 1. What is Paul's desire for those at Rome? (xv. 5–33.) 2. What intimation is there of possible difficulties to be met when he goes to Jerusalem?

Make a summary of the main argument of this letter.

Reference Reading. Robinson, *The Life of Paul,* pp. 177–180; Kent, *The Work and Teachings of the Apostles,* pp. 179–200; McGiffert, *The Apostolic Age,* pp. 324–337, also Chap. III, on the Christianity of Paul; Peake, *Commentary;* Moffatt, *Introduction.*

LETTERS OF PAUL WRITTEN WHILE A PRISONER AT ROME

(About 59–61 A.D.)

The book of Acts concludes with the statement that when Paul arrived in custody at Rome he was permitted to hire a house, in which he abode for two years, "welcoming all who

came to see him, proclaiming the Kingdom of God, and teaching about the Lord Jesus Christ, with perfect fearlessness, unmolested." This relative freedom from restraint was quite in keeping with the Roman policy toward a citizen of Paul's standing who was favored, perhaps, by a lenient recommendation from the governor Festus, before whom Paul had been tried (Acts xxv. 23–27). His trial, however, resulted in conviction, and he was put to death, an end which he long expected (II Tim. iv. 6–13).

During his imprisonment he carried on an active correspondence with a number of the churches, and from time to time he received assistance from them. The letters written during this period show several well-marked characteristics. He had greater opportunity for reflection, and his understanding of the significance of Christianity continued to grow. The controversies and issues with which he had been actively familiar were remembered, and they had by no means ceased, but there is in his writings a wider range, a more speculative and theological interest. He considers the person of Christ—his relation to God and his place in creation. This interest was especially evoked by the nature of the new problems affecting the churches, which were chiefly theological and centered in definitions of Christ. Interpretations were made which seemed to belittle his person and to restrict his work. Paul in his correspondence sought to correct such tendencies and to set forth Christ's supreme place in the universe. In examining the contents of these letters, we can trace a further stage in Paul's development and appreciate the influence which, though a prisoner, he still wielded.

(7) The Letter to the Colossians
(About 59–61 A.D.)

In many respects this letter is the most difficult to understand of all of Paul's writings. The sentences are frequently long and intricate, and the issues of which the letter treats are confused and largely unfamiliar to us. Nevertheless, the epistle is an excellent illustration of the manner in which Christianity developed through contact with the other religions and changing

philosophies, and it contains a constructive interpretation of the significance of Christ which has a permanent value.

Colossae was a Roman city on a much-traveled highway in Asia Minor, which on account of its location became a center of numerous religious and philosophic movements. Paul was not the founder of the church in Colossae, but he kept in touch with its activities. From a report brought to him by Epaphras he learned of a tendency to accept a form of teaching inconsistent with Christianity. Under the influence of the Judaizers the members of the church were resorting to non-essential observances, such as circumcision and judging "in respect to a feast day or a new moon or a Sabbath day" (ii. 16). They were also inclined to adopt the theosophic speculations of cults from the East, which held that the physical universe was evil, advocated and encouraged mystic rites, and taught the doctrine of angels or demons as intermediary powers between God and man.

To meet these conditions Paul, a prisoner in Rome, wrote this letter, which he dispatched by Tychicus, his representative, sending also a personal note to Philemon, a resident of Colossae, in regard to a runaway slave. His method of discussing the situation and of imparting his advice is noteworthy. Though plain-spoken in his warnings, he does not make a denuciatory attack. He seeks rather the points of contact with Christianity in other beliefs, and to this end employs much of the phraseology current in the religions and philosophies of the day. His foremost purpose is, as already intimated, to present Christianity constructively, in order that his readers may advance to a truer philosophy and a more spiritual faith. Instead of a debasing view of the material universe, he urges them to think of it as related to Christ, the first born through whom all things were made. In place of a belief in intermediary beings, or angels, who had first to be approached, men are to come directly into the presence of God as manifested by Christ. Union with the divine is not attained by occult rites, but through faith. They are not to permit the imposition of petty restraints, "handle not nor taste nor touch" (ii. 21), but to live honorably by subordinating the flesh to the spirit. To a community afflicted by class

and racial discord he set forth an ideal society as one body, with Christ as the Head, in which trivial distinctions disappear. There is no discussion, however, as to the way in which this ideal will affect and transform established institutions and standards, for the distinctions in family life and even slavery are recognized as they existed, but there is inculcated a new spirit of brotherhood and of mutual service.

The letter concludes with personal greetings from his fellow-prisoners and from others at Rome associated with him.

Question Outline

1. From the opening paragraph, what may be inferred as to the nature of the report which Paul had received concerning those at Colossae? (i. 1–8.) 2. What is his petition for them? (i. 9–17.) 3. How does he portray the work of Christ? (Further described in i. 18–23.) 4. Referring probably to the "mystery religions," how does he speak of "mystery"? (i. 24–29.) 5. Was the "word of God" still a "mystery"? 6. What difference is there in Paul's use of the term mystery as compared with its meaning in the "mystery" cults? 7. To what form of philosophy does he refer in ii. 8–15? 8. By what tests is conduct not to be judged? (ii. 16–23.) 9. What are some of Paul's specific recommendations? (iii. 1–17.) 10. What comments are made on family life? and on the quality of work? (iii. 18–iv. 6.) 11. What obligation is due from masters?

Reference Reading. Robinson, *The Life of Paul,* pp. 208–210; Kent, *The Work and Teachings of the Apostles,* pp. 223–234 (compare pages 17–19); McGiffert, *The Apostolic Age, pp.* 366–374; Peake, *Commentary;* Moffatt, *Introduction;* Kennedy, *St. Paul and the Mystery Religions.*

(8) The Letter to Philemon

(About 59–61 A.D.)

Of the letters written by Paul, the one addressed to Philemon is wholly in the nature of a personal note. Onesimus, on whose behalf Paul wrote, was a slave who had robbed his master and fled to Rome. Through meeting Paul he became a convert, and as he was a "fellow-prisoner" a close relationship seems to have been formed between them. It transpired that the master of Onesimus was a man named Philemon, a member of the church

of Colossae, and the honorable course seemed to be for Onesimus to return. Paul, therefore, gave him a letter to be presented in person. In this letter Paul asks that Philemon receive Onesimus "no longer as a servant, but more than a servant, a brother beloved," adding that any debt which Onesimus may have incurred he, Paul, will pay. Though he does not direct it, he plainly hints that Philemon may well grant Onesimus his liberty.

Reference Reading. ROBINSON, *The Life of Paul,* pp. 206–208; KENT, *The Work and Teachings of the Apostles,* p. 232; MCGIFFERT, *The Apostolic Age,* pp. 375–377; PEAKE, *Commentary;* MOFFATT, *Introduction.*

(9) THE LETTER TO THE EPHESIANS

(About 59–61 A.D.)

The usual address of this letter is "to the Ephesians," but there is some uncertainty as to whether it was originally so directed. Its authorship by Paul has also been questioned. The words "in Ephesus" (i. 1) do not appear in all manuscripts, and the contents of the letter seem strangely impersonal when we remember that this metropolis was Paul's headquarters for nearly three years (Acts xix.–xx.). One opinion is that it was intended for the church in Laodicea; another, that it was an encyclical, a general letter, for reading in several churches.

Though the church to which the letter was first addressed is unknown, the many similarities between this writing and the epistle to the Colossians make plain the occasion and the approximate date. It was written to a community where there were the same influences of oriental cults and "mystery" religions, which Paul strove to offset by a more enlightened teaching. He contends that the sense of mystery which belongs essentially to religion is not to be cultivated by superstitious rites and occult ceremonies. It is awakened and satisfied by the marvel of truth revealed in Christ. In Paul's usage, that is, the word "mystery" has a meaning quite the reverse of what it ordinarily signified. To him the feeling of wonder and reverence and of a divine power communicated to man is not

a blind, unintelligible emotion. It is based upon knowledge—specifically, the knowledge of God's love manifested by Christ, yet so inexhaustible that it always surpasses man's ability to comprehend it (i. 5–9, iii. 14–19). From this disclosure of God's affection there is a far-reaching consequence. As it is realized, the racial barriers among men are to disappear and fellowship and peace will be established (ii. 11–iii. 7).

The manner of argument is, again, often perplexing, and to follow Paul's reasoning requires close attention. But the key is in his use of the word "mystery." A simple and strong metaphor of the Christian life is the familiar one of the spiritual warrior (vi. 10–20). The letter also contains many practical precepts.

Question Outline

(In the expression of gratitude, after the brief salutation, language seems inadequate for all Paul would say. There is a piling-up of thoughts which makes the long sentences difficult alike to translate and to follow—i. 1–14.)

1. Read especially the exalted conception of Christ's work, and the phrase "making known unto us the mystery of his will" (i. 9). 2. The spirit of wisdom desired for those to whom he is writing is for what end? (i. 15–23.) 3. How did he think of their former state? (ii. 1–10.) 4. How were peace and unity to be achieved? (ii. 11–21.)

5. How does he further explain the "mystery of Christ"? (iii. 1–13.)

6. What was this mystery especially in its relation to the Gentiles?

7. "For this cause," what would he have them realize? (iii. 14–19.)

8. What practical obligations follow from this knowledge? (iv.–v. 21.)

9. What is the purpose of a diversity of gifts and duties? (Compare I Cor. 12.)

10. What is Paul's view as to family life? (v. 22–vi. 4.)

11. Since affection is to be the bond that unites the family, is his view as to the superior place of man wholly consistent?

12. What direction is given to servants or slaves? (vi. 5–9.)

13. From these two illustrations of the family and of servants, what may be said as to Paul's attitude toward existing institutions?

14. For what end did he wish them used? 15. Would a thoroughgoing application of his teachings lead to an abolition or a transformation of them?

16. Read the passage in which he employs the figure of the spiritual armour (vi. 10–20). 17. What is his final statement as to his own desires?

Reference Reading. Robinson, *The Life of Paul*, pp. 210–212; Kent, *The Work and Teachings of the Apostles*, pp. 234–235; McGiffert, *The Apostolic Age*, pp. 377–385; Peake *Commentary;* Moffatt, *Introduction.*

(10) The Letter to the Philippians

(About 59–61 A.D.)

The church at Philippi may be said to have been the church which gave Paul the most loyal support and the greatest satisfaction. It was located in the city to which Paul had journeyed in response to the call from the "man of Macedonia to come over and help us" (Acts xvi. 9), and though Paul had suffered severely at the hands of the mob and the magistrates, his converts stood by him from the beginning.

While Paul was a prisoner in Rome the community in Philippi showed their devotion by sending gifts, which he acknowledged personally on each occasion by letter. This letter, the only one that has survived, was written to thank the Philippians for a sum of money brought to him by Epaphroditus, one of the members. Paul is inured to hardship, but he is deeply touched by this remembrance and is especially grateful that their regard for him is indicative of their usual thoughtfulness of the needs of all. He expresses the hope that to their affection may be added knowledge, that they may have the ability as well as the desire to discern the "things that are excellent."

Paul had been a prisoner for some time and he was quite aware that the sentence, when announced, might be adverse, but his letter betrays no anxiety or depression. He considers that even his bondage has helped his work, for it has afforded him opportunity to know the soldiers of the guard and so to make known to them the cause he serves. In expressing his gratitude to the Philippians, he takes occasion to write of many

subjects—the humility and exaltation of Christ, the necessity of constant growth in the life of the spirit, and the practice of thinking at all times on the things that are honorable and of good report.

Question Outline

1. What are the grounds of his gratitude and hope in writing to the Philippians? (i.)
2. How had his imprisonment "fallen out rather unto the progress of the gospel"?
3. In what contrasted ways was the gospel preached? 4. How were good will and coöperation to be gained? (ii.) 5. How were they to think of his possible fate?
6. Against whom does he warn them to be on their guard? (iii.)
7. What is the one aspiration?
8. What is said as to crediting rumors and reports? (iv.)
9. In thanking them for their gift, what interpretation of his words does he wish them to avoid?

Reference Reading. Robinson, *The Life of Paul,* pp. 117–119, 202–206; Kent, *The Work and Teachings of the Apostles,* pp. 231, 235; McGiffert, *The Apostolic Age,* pp. 364–366, 385–398; Moffatt, *Introduction;* Peake, *Commentary.*

CHAPTER XXVIII

THE LETTER TO THE HEBREWS

(About 70–85 A.D.)

THERE is no definite statement in this letter from which we may learn either by whom or to whom it was written. The personal reference at the end is slightly suggestive of Paul, but to assign the letter to his authorship is not in line with the most reliable tradition, nor is it supported by the contents. Though not known by name, the writer appears to have lived in the second half of the first century, and it is clear from his letter that he was a man of unusual ability and insight. From the fact that the force of his argument depends so largely upon a knowledge of the Old Testament, it is natural to assume that those addressed, wherever they may have dwelt, were of Jewish descent.

The purpose of the author is beyond doubt. "And we desire," he says, "that each one of you may show the same diligence unto the fulness of hope even to the end; that ye be not sluggish, but imitators of them who through faith and patience inherit the promises" (vi. 11–12). Fidelity to the new teaching of Christianity was threatened in two ways. There was the danger that its followers, having learned a little of the new faith, would not press on—in the words of the writer—"unto full growth" (vi. 1–6). Without growth they would fail to see the real significance of the work of Christ, and there would follow an inevitable decline. They might "taste of the heavenly gift" and then fall away (vi. 4–6). The other peril was that they would surrender conviction under the strain of persecution. To uphold principle to the end meant suffering and loss, and many had already yielded.

In order to stimulate growth and fortify courage, the writer makes a twofold appeal. The Old Testament religion, whose

authority was recognized, was only the first stage. Its purpose was to lead to something higher, for in it there is the distinct looking forward to a new and spiritual covenant. (See the quotation from Jeremiah xxxi. 31–34, cited in viii. 8–12.) This new and higher spiritual covenant is fulfilled by Christ, the great High-Priest, of whose work all former things are but a shadow and symbol. To enter, therefore, into this new relationship established by Christ is the true end for which they must strive, and short of which they are not to fail (iii. 1–iv. 2).

To encourage steadfastness in the time of persecution, the author dwells on the nature of faith. As in the thought of both Jesus and Paul, the essence of faith is its freedom from fear and its gift of power. It is the forereach of the imagination which lays firm hold of the things to be, the energy which leads to creative achievement. It is "the substance of things looked for, the evidence of things not seen" (xi). It gives the power to endure, for it has the insight to discern the presence of invisible forces. By its might the heroes and martyrs of old lived and triumphed, and it is the bond by which those who now carry on their work are joined in fellowship with them (xi. 39–40).

Encompassed by so great a cloud of witnesses, all who may be tempted to cease growing, or to abandon principle, are urged to run the race that is set before them, looking constantly unto Him through whom their faith is perfected.

Question Outline

1. Make a selection of passages which bring out prominently the allegorical interpretation of the Old Testament, especially the conception of Christ as fulfilling its spiritual promise. 2. How does this method of interpretation differ from the historical method? 3. In what respect are the two methods in essential agreement?

4. What things are named under "the first principles of Christ," beyond which it is necessary to press on to perfection? (vi. 1–3.) 5. How does the writer describe the danger of relapse? (vi. 4ff.) 6. What is his view of the law? (x. 1ff.)

7. Study closely the conception of faith and state the definition of it (xi. 1ff.). 8. How does the author think of the work of

those of the past in its relation to that of the living? (xi. 39–40.) 9. What does he mean by the phrase, "compassed about with so great a cloud of witnesses"? (xii. 1–2.) 10. What are some of the practical, ethical recommendations? (xii. 14–xiii. 25.)

Reference Reading. KENT, *The Work and Teachings of the Apostles,* pp. 250–262; MCGIFFERT, *The Apostolic Age,* pp. 463–482; PEAKE, *Commentary;* MOFFATT, *Introduction;* SCOTT, *The Epistle to the Hebrews.*

CHAPTER XXIX

THE PASTORAL LETTERS

(About 100 A.D.)

THE Pastoral epistles include First and Second Timothy and Titus. As the term suggests, the three letters contain directions to the men addressed regarding the discharge of their duties as church officers. The authorship of the letters has long been the subject of keen debate. If Paul is the author, they must have been written after his release from custody in Rome, and it cannot be said with certainty that he obtained his freedom. In content they include material that is unmistakably characteristic of his writings, and yet there are sections which are strikingly divergent. A plausible explanation, held by some, is that "we have in the pastoral epistles authentic letters of Paul to Timothy and Titus, worked over and enlarged by another hand."[1] This method of rewriting was quite common, and if employed in this case the inclusion of passages in which Paul wrote in the first person would be wholly natural.

Timothy is described in Acts (xvi. 1–4) as a convert who accompanied Paul on his second tour, and he appears to have held a responsible position in the church. It is stated that Titus was assigned duties at Crete (Titus i. 5).

The instructions given have to do with the obligations of Christians and with the dangers to which they were exposed, the greatest perils being the misuse of wealth and the influence of false teachers. Interesting light is also shed upon the growing organization of the church. The date of the letters in their revised form is estimated to be toward the close of the first century A.D.

[1] McGiffert, *The Apostolic Age*, p. 405.

Question Outline

I and II Timothy

I Tim. 1. What are the things to which Timothy is urged to give no heed? (i.) 2. What is the "end of the charge"?
3. What are the specific recommendations? (ii.)
4. What are the duties of the officers of the church? (iii.) 5. In reading chaps. iv.–vi., make note of the things against which there is warning; also of the things commended. 6. What is said to be "the root of all evil"? (vi. 10.) 7. What is the charge to the rich?

II Tim. 1. Enumerate the main points in these instructions (i.–iv.) 2. Of what is Timothy put in remembrance? 3. What conditions are looked for "in the last days"?

Titus

Titus. 1. Make a brief outline of the contents of this letter. 2. Taking the three letters together, what do these increasingly detailed directions indicate?

Reference Reading. McGiffert, *The Apostolic Age,* pp. 398–415; Moffatt, *Introduction;* Peake, *Commentary.*

CHAPTER XXX

THE CATHOLIC EPISTLES

THERE are seven letters—the letter of James, the two letters of Peter, the three of John, and the one of Jude—which are sometimes grouped under the heading, "Catholic Epistles." The use of the term Catholic is in the sense of "general" and refers to the fact that the letters are addressed not to particular churches, but to readers everywhere. In content, also, they are not so personal as, for instance, the letters of Paul, but give directions that are widely applicable. The distinction between these and the other letters of the New Testament of course cannot be too finely drawn, but it may be useful for classification.

(1) THE LETTER OF JAMES

(About 100 A.D.)

This epistle has been called an "open letter." It was written not to any one community, but to the "Twelve Tribes that are living abroad" (i. 1). In form it resembles the Wisdom Literature of the Old Testament, such as the book of Proverbs. No theme is developed throughout, but there is a series of comments on a variety of subjects. The aim is to give advice as to conduct and to explain the meaning of certain teachings.

The author is stated to be James, who, according to one view, was the brother of Jesus (Mark vi. 3), but this is not the most trustworthy tradition. Jerome, who translated the Scriptures into Latin (the Vulgate), says explicitly that the letter was written by another James. Moreover, the place of this book in the accredited list of New Testament writings was disputed for many years, being finally accepted in the third century A.D., which circumstance would be strange if the author were known to have been the brother of Jesus. Still

more unusual is the fact that so little is said concerning Jesus, his name being mentioned only twice; and there is nothing to indicate kinship with him. For the present his identity may be left with his own description as "a servant of God and of the Lord Jesus Christ" (i. 1); and from various intimations the date of the letter can be assigned to the end of the first or the beginning of the second century A.D.

In subjects treated there is a wide range: faithfulness in the right use of wealth, treatment of the poor, control of the tongue, persecution, the evils of party strife, and an oft-quoted definition of religion (i. 27). In the discussion of faith and works, it is not necessary to maintain that the writer was combating the teachings of Paul. He does not present faith as freedom through spiritual fellowship with Christ, but the insistence on work is wholly in agreement with Paul's repeated declaration that the life of the spirit is shown by its fruits. It is probable that faith was being misinterpreted either as merely an intellectual assent or a state of the emotions, and it is this kind of faith which is rightly pronounced dead.

Question Outline

1. Indicate the main topics upon which comment is made in the first chapter.

2. What is the conception of God? (i. 17–18.) 3. How is religion defined? (i. 26–27.) 4. What is the warning as to "respect of persons" according to outward circumstances? (ii. 1–13.) 5. What is the evidence of genuine faith? (ii. 14–26.) 6. To what is the tongue likened? (iii. 1–12.) 7. What are the marks of wisdom? (iii. 13–18.) 8. Whence come wars? (iv. 1ff.) 9. What subjects are discussed in the final chapter?

Reference Reading. Kent, *The Work and Teachings of the Apostles,* pp. 277–287; Peake, *Commentary;* McGiffert, *The Apostolic Age,* pp. 446–451, 579–588; Moffatt, *Introduction.*

(2) The First Letter of Peter

(About 90–95 A.D.)

Like the epistle of James, this letter is addressed to those "living abroad," that is, in various parts of the Roman Empire. The occasion was intense persecution which may have been

either under Nero, Domitian, or Trajan, but the reign of Domitian seems the most probable time (81–96 A.D.). Whatever the precise date, it was a period when Christians were socially ostracized, accused of all sorts of crimes, and at times suppressed by violence. The letter is not an abstract discussion of civil government or of slavery or of marriage. Its purpose is to give practical guidance as to how opposition and persecution are to be met and overcome. In spite of the suffering they inflicted, the authorities are recognized as having a good work to perform, and those addressed are advised to perceive that good and under all circumstances to honor it.

The specific directions are based upon one fundamental principle: "For God's will is this, that you should silence the ignorance of foolish men by well-doing. Act as free men, yet not using your freedom as do those who make it a cloak of wickedness, but as servants of God" (ii. 15). If slandered, they are not to retaliate; evil is not to be returned for evil, but to be repaid with good; if they suffer, it is better in the cause of righteousness than for evil-doing. As long as they live honorably there is no room "to fear their fear" (iii. 14).

There is the statement in the preface that the letter is from Peter, which may be interpreted in the same sense that the Gospel of Mark is from Peter. (See introduction to Mark.) In chap. v., vs. 12, is the comment, "I have been writing unto you briefly by the hand of Silvanus"—also called Silas. By some, the actual writer is thought to have been Barnabas.

Question Outline

1. What are the most important specific recommendations of this letter? 2. What principles underlie the practical directions? 3. What does this letter show as to the way misunderstanding and persecution were to be overcome?

(3) The Second Letter of Peter and the Letter of Jude

(After 150 A.D.)

When these two writings are compared it is found that the greater portion of the letter of Jude is included, with but slight verbal changes, in the letter of Peter. How to account for

this repetition is not altogether clear. The epistle of Jude is thought to be the earlier, so that either the writer of Second Peter, or a later copyist, must have made the citation.

As to the second letter of Peter, there are many circumstances which make it improbable that the author was an apostle. Certainly he was not the same as the writer of the first letter. Regarding the identity of the author of Jude the information is also meager. Both writings, Jude and Second Peter, are usually considered to be of late origin, after 150 A.D.

Second Peter contains a notable summary of the requirements of the Christian life (i. 5–8), and there is an explanation of the delayed return of Christ, which, however, is expected to occur suddenly with the destruction of the material universe (iii.). The section in common with Jude is a severe denunciation of licentious living and an urgent warning against false teachers. "The faith once delivered unto the saints," in defense of which the letter of Jude was written, may refer to a definite body of doctrine. If such is the case, faith here has a meaning different from the significance given to it by Paul and by John.

Reference Reading. PEAKE, *Commentary,* art. "The Catholic Epistles," also chapters following on the several letters; KENT, *The Work and Teachings of the Apostles,* pp. 238–250, on the later years of the life of Peter and on the first letter; MCGIFFERT, *The Apostolic Age,* pp. 642–643 on the Catholic Epistles; pp. 482–487, 593–606 on I and II Peter; MOFFATT, *Introduction.*

(4) First, Second, and Third John

(About 100 A.D.)

In the first of these three closely related letters there is no reference to the name of the writer, and in the second and third he speaks of himself simply as "the elder." The contents, however, afford a strong clue, which is further strengthened by the testimony of tradition. The resemblance in style, vocabulary, and viewpoint to the Gospel of John are so numerous as to leave little doubt that the letters and the Gospel are from the same author. The question, therefore, as to the identity of the writer will be answered by the same considera-

tions which, in the case of the Gospel, seemed to favor the substantial authorship of John. In any case, he appears to have been a man advanced in years, living in Ephesus, of recognized position, and the possessor of intimate, personal knowledge of the life of Christ. The date of all these letters may be assigned to the end of the first century.

THE FIRST LETTER

This letter was presumably addressed to a church, or possibly to several churches, in Asia Minor. Its purpose was to safeguard its readers against undermining influences and to emphasize the necessity of consistent conduct. The misleading teacher, whom the writer opposed, belonged to a group called Gnostics, so named on account of the stress they placed upon knowledge. The intellectualism in which they took pride was not of a high order. It consisted mainly in a blend of inferior Greek thought with oriental mysticism. One of its tenets was a sharp separation between spirit and matter; another, the denial that Jesus was the Christ, the Son of God, which then had the significance not of a disbelief in his divinity, but in his humanity; that is, that he did not live a real human life. Chiefly concerned with the practice of mystic rites, they neglected fellowship and good will, split up communities into factions, and sometimes lived immorally. In combating these tendencies, the writer's presentation of Christianity is concise and constructive. The essential faith, he declares, is in the divine Christ, who in his human life revealed God, revealed Him as love. He further insists that to hold the faith involves conduct, for conduct is the test of the genuiness of faith. The standard of conduct is love that proves itself in fellowship. Though one may claim to have faith, yet if he does not practice good will and fellowship his claim is demonstrably false. "He that loveth not knoweth not God, for God is love" (iv. 8). "If any man say, 'I love God,' and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (iv. 20). Love of God leads to love of man; but here is also the striking assertion that love of men leads to knowledge of God.

The insistence upon faith and living as inseparably united, and the perception of love as the supreme virtue of life, make this short letter one of the most important writings in the New Testament.

Question Outline

1. What was the purpose of this letter as stated in the opening paragraph? (i. 1–4.) 2. What is the meaning of the words "light" and "darkness" as here used? (i. 5–7; compare ii. 7–11.) 3. What did the writer mean by sin? (i. 8–ii. 6.) 4. What were his reasons for writing to various groups? (ii. 12–17.)

5. Who is called the "Anti-Christ"? (ii. 18–29.) 6. What is the manner of God's love? (iii. 1–12.) 7. What are the practical consequences of this knowledge of God? 8. What is stated to be the evidence of life? (iii. 13ff.) 9. How is the truth, i.e., of Christ's teaching, to be known? 10. How are "the spirits" to be proved? (iv. 1–6.)

11. Though "no man hath beheld God at any time," how may he yet be known? (iv. 7–21.) 12. What constitutes a contradiction of the love of God? 13. What is the connection between faith and fellowship? (v. 1–12.) 14. What is meant by "overcoming the world"? (v. 5.); of "eternal life"? (v. 13.)

15. State concisely the dominating conceptions of this letter. 16. In so doing, compare the second and third letters.

The Second Letter

The "elect lady" to whom this letter was addressed is most satisfactorily explained as the writer's characterization of one of the churches. Some of its members seem to have come under the spell of certain gnostic teachers who traveled from place to place in the endeavor to make converts. Their principal teachings were described in connection with the first letter, namely, that the human life of Christ was only an artificial appearance; and the effect of their presence in the community was to stir up discord and destroy fellowship. In brief compass the writer again points out that Christ's human life was a verifiable fact and repeats that obedience to the commandment of love is the true mark of faith.

THE THIRD LETTER

This personal note is a letter of introduction, directed to a man named Gaius, a member of the church to which the second epistle was written. It was given by the writer to a company of friends, engaged in preaching, who expected to visit the locality and who would present the letter in person. The writer makes a friendly reference to the reputation of Gaius for integrity and hospitality, with an implied request that the bearers of the letter be in like manner welcomed. The favor of Gaius is especially desired because it is known that one Diotrephes, an aspirant for leadership in the church, had used his office to forbid hospitality, an indication, no doubt, of the influence upon him of the gnostic teachers.

The letter affords an interesting picture of the life of the early church and of the petty difficulties that had to be overcome before harmony and coöperation could be established.

Reference Reading. KENT, *The Work and Teachings of the Apostles,* p. 287ff.; MCGIFFERT, *The Apostolic Age,* pp. 617–621; PEAKE, *Commentary;* MOFFATT, *Introduction.*

CHAPTER XXXI

THE BOOK OF REVELATION

(About 95 A.D.)

In form the book of Revelation is an apocalypse. This type of literature was widely popular in the centuries immediately before and after Christ, but though there are the apocalyptic descriptions of the "signs of the end" in Mark xiii. and II Thess. ii., Revelation is the only book in the New Testament so written throughout. Like Daniel, the outstanding apocalypse of the Old Testament, Revelation exhibits certain well-marked characteristics. It is pervaded by the feeling of anxiety and strain caused by persecution. The language is strange and elaborately symbolic. There is the confident expectation of a sudden destruction of the world by miraculous power, and of the establishment of a new heaven and a new earth.

Many circumstances indicate that the book was written during the persecution under Emperor Domitian (81–96 A.D.). The attack upon Christianity in his reign was the result of a growing social antagonism, and also of a change of policy on the part of the Roman officials. In the early days the attitude of the authorities, as reflected in Acts, seems to have been reasonably tolerant. Even the cruelties inflicted by Nero (about 64 A.D.) were due more to an attempt to cover his own profligate acts than to a deliberate effort to suppress a new religion. But his brutality aroused the mob-spirit and encouraged violent outbreaks against the Christians. Domitian was openly hostile, and when it was demanded that he should have Caesar-worship the crisis broke. Paul and the writer of the first letter of Peter had urged Christians to honor the king; but here was a requirement that went beyond the legitimate test of loyalty as citizens. Refusal to worship the emperor meant death. To profess belief in Christ brought social ostra-

cism, suffering, and banishment. There sprang up in consequence a bitter resentment against the Empire and a belief that security and justice could come only through God's direct intervention and the inbringing of a new age.

It is with these extreme conditions in mind that the contents of the book are to be understood. The aim of the author is not to predict events of a remote future, but to comfort the oppressed, strengthen fidelity, and give assurance of relief and ultimate victory. To interpret his declarations, therefore, as though they were prophecies of what was to occur in far later centuries is to miss the primary purpose for which he wrote. Rather, "the time is at hand," and the events of which he speaks are "even the things which must shortly come to pass" (i. 1–3).

To this end, also, the writer uses the mystic symbols in which the book abounds. They all apply to persons or to events well known at the time, and they were readily understood as fitting characterizations by those to whom his writing was addressed. Rome is "Babylon the great, the mother of harlots . . . drunk with the blood of the martyrs" (xvii. 5–6). The Imperial Government, or the succession of Emperors, is again represented as "a wild beast with ten horns and seven heads, rising out of the sea," a figure taken from the book of Daniel, and this beast does the bidding of the dragon, which is Satan, who "gave it his power and his throne and wide dominion" (xiii. 1–2). In another instance, "the beast that thou sawest was, and is not, and is about to rise out of the abyss, and is on its way to destruction" (xvii. 8), is the designation of Nero, the great Anti-Christ. His rising out of the abyss refers to the legend that Nero, who had committed suicide, was somewhere concealed and was soon to return to carry out the destruction he had begun. The number "666," which is "the number of a man" (xiii. 18), is likewise by a cryptic computation probably Nero. The Lamb who is to conquer the Beast and redeem mankind is Christ. Many of the symbols cannot now be wholly deciphered, but when read in the light of the history of the age their underlying meaning is generally intelligible.

As to the author of Revelation, the book itself states simply that his name was John and that he had been banished to the Isle of Patmos "for the word of God and the testimony of Jesus" (i. 1–2, 9). Tradition has identified this John with the apostle, but added to the fact that there is no such claim in the writing, there are many other reasons which make such ascription unsatisfactory. It is difficult to see in this work any trace of the hand which wrote the Fourth Gospel and the three epistles of John. By some the writer is thought to have been John the Presbyter, who lived in Asia toward the end of the first century. In the strict sense the author is unknown beyond what he relates of himself; but even though our knowledge is in this respect incomplete we have only another instance of a writing whose place is justified by its inherent worth. It has been seen that the writer drew on the imagery of the book of Daniel, and it is further probable that he also made use of material derived from other apocalyptic literature, Jewish and Babylonian. If so, he has recast it to serve his special aims, and his entire work bears the mark of originality.

The book fulfilled its immediate object by encouraging loyalty when adherence to conviction and principle involved physical suffering and, frequently, death. This abnormal crisis is long past and without the destruction of the visible universe for which the author looked. These aspects, however, are but the externals of an achievement greater than the prediction of the downfall of kings or the passing of any one empire. The permanent value of the book is in its spiritual conceptions, particularly in its vision of a new age, whenever it may be accomplished, when all peoples "shall walk in the light" and "the leaves of the tree of life shall be for the healing of the nations."

Question Outline

Superscription: i. 1–3. 1. What is stated to be the purpose of the writing?

The Messages for the Seven Churches: i.–iii. 1. From whom were the messages received? 2. In what manner is the Second Coming expected? (i. 4–8.) 3. In what general region were the churches as named located? (i. 9–11.) 4. Read the description of

one "like unto a son of man" (i. 12–20.) 5. What is the underlying idea in this portrayal?

To Ephesus: ii. 1–7. 1. In regard to the conditions in the church at Ephesus, recall Acts xix. and xx. 17–35, also Paul's letter to the Ephesians. 2. To what situation does the writer refer?

To Smyrna: ii. 8–11. 1. State the main point in this charge.

To Pergamos: ii. 12–17. 1. What was the "teaching of Balaam"? (Num. xxxi. 16ff.)

(Little is known of the Nicolaitans mentioned here and in the message to the church at Ephesus, but it is thought they were a group who misused their freedom by acting on the motto, "only believe and you can do what you like.")

To Thyatira: ii. 18–29. 1. In this and the following addresses look for the central meaning.

To Sardis: iii. 1–6.

To Philadelphia: iii. 7–13.

To Laodicea: iii. 14–22. 2. For what was this group noted?

The Vision of Heaven and the Seven Seals: iv.–vii. 1. Read the symbolic description of heaven in iv.–v., much of which is derived from Old Testament passages. 2. What disasters are represented by the "four horsemen of the Apocalypse"? (vi. 1–8.) 3. Upon the opening of the fifth and sixth seals, respectively, what was discerned? 4. What is represented by the winds which the angels hold in restraint? (vii.)

The Seven Trumpets: viii.–xi.

(The first four trumpets, corresponding to the four horsemen, represent disasters taking place in the world of nature. The description includes a secondary vision of the angel and the book (x. 1–11) which prepares the way for the seventh blast (xi. 15.)

1. What is to be revealed when the seventh trumpet is blown? (x. 7.) 2. It has been conjectured that the "two witnesses" are Moses and Elijah, or Peter and Paul. Suggest a plausible interpretation. (xi. 1–12.) 3. Who is meant by the "wild beast" that rises from the abyss and kills them? 4. What legend was associated with him? 5. At the blowing of the seventh trumpet, what new age is inaugurated? (xi. 15–19.)

The War in Heaven and the War on Earth: xii.–xiii.

(These visions are of complicated imagery and require for detailed study the use of a trustworthy commentary. In many

cases the meaning can be only conjectured; by some authorities the text is thought to include passages (xii.) from an earlier Jewish apocalypse. Generally speaking, the conception is of a gigantic struggle between good and evil throughout the universe, in which men and nations are aligned on one side or the other.)

1. May the woman be regarded as the personification either of the Hebrew people or of the Christian believers? (xii. 1–6.) 2. What is the import of the scene? 3. By what device is the name of Nero indicated? 4. Point out the most significant passages in this section. (xii.–xiii.)

A Vision of the Final Judgment: xiv.

(This is inserted as a prediction of the ultimate outcome. The description is as elsewhere symbolic.)

The Seven Bowls: xv.–xvi.

(These contain the last plagues which are to be poured out upon the hosts of evil led by Nero, the Anti-Christ, and are portents of the great judgment. "Har-Magedon" (xvi. 16), commonly known as "Armageddon," the scriptural battlefield where the issue is to be decisively fought out, is suggested by Ezekiel (xxxviii.–xxxix. 16.)

The Fall of Babylon and the Rejoicing of the Victors: xvii.–xx. 1. What names represent Rome? 2. How is the downfall of the city celebrated? 3. What is the conception of the millennium? (xx.)

The New Heaven and a New Earth: xxi.–xxii. 5. 1. What are the leading ideas in this description?

Conclusion: xxii. 6–21. 1. What is again said as to the time when the prophecies of the book are to be fulfilled?

SUBJECTS FOR FURTHER STUDY:

1. Sources from which the author derived his conceptions and his symbolism.
2. The historical facts of the persecution.
3. A psychological study of the visions.
4. The authorship of the book.
5. The causes which led to the bitterness against Rome.
6. The significance of the new creation.

Reference Reading. KENT, *The Work and Teachings of the Apostles,* pp. 270–277; MCGIFFERT, *The Apostolic Age,* pp. 621–636; MOFFATT, *Introduction;* PEAKE, *Commentary;* CASE, *The Revelation of John.*

CHAPTER XXXII

THE FORMATION OF THE NEW TESTAMENT

Among the early Jewish followers of Christ the Old Testament, which they already possessed, was quite sufficient to meet their need for a sacred literature. The teachings of Christ were founded upon the Law and the Prophets, and he was the one of whom the Scriptures testified. Passages which supported his right to be called the Messiah, especially those which served to explain his death and resurrection, were commonly read on occasions of worship and used for instruction. For a time, therefore, no necessity was felt for a further collection and the thought of an addition to the sacred books did not arise.

The Gospels. But besides this use of the Old Testament there were the sayings of Christ himself and the example of his deeds, which were naturally cited as the supreme authority in all matters of the Christian life. In due course of time the Gospels appeared, and won increasing recognition as the most complete and trustworthy of the many accounts which had been written. By the middle of the second century A.D. the standing of the Gospels as sacred writings seems to have been definitely established and accepted wherever Christianity had spread. They thus became the first group of New Testament books.

The Letters of Paul and the Book of Acts. A second group which soon became prominent was the letters of Paul and the book of Acts. It was the practice of Paul to keep in communication by letter with the churches he had founded, often giving them practical direction and explaining his teachings. His letters were widely circulated and they, also, gained in importance and esteem as time passed. The book of Acts, written by Luke, had the prestige of the author of the Third Gospel, and as an early history of the spread of Christianity was more and more used for information and instruction.

The necessity of drawing up an authoritative list became

urgent as controversies arose. Toward the middle of the second century Marcion, in attempting a movement to rid the church of Jewish tendencies, prepared a collection which excluded all the Gospels except that of Luke and included but ten of the letters of Paul. This movement was vigorously combated and as a result the need of an official collection was felt to be imperative. At the close of the second century thirteen letters bearing the name of Paul, and Acts, had general endorsement. There was not, however, a unanimity of opinion in regard to the place of the Epistle to the Hebrews.

Other Books. Other books attained rank at various times and after extended debate. Of the writings known as the Catholic Epistles, two were accepted by the middle of the second century, while the remainder were in doubt for many years following. The admission of the book of Revelation was long discussed. In addition to the books which were finally received, there were writings such as the Apocalypse of Peter, the Shepherd of Hermas, the Epistle of Clement, which in some regions were temporarily regarded as canonical, but which in the end were left aside.

From this survey it will be seen that the New Testament, like the Old, was a growth. In the case of these writings, also, the real basis of choice was the inherent worth of the books themselves. A tradition of apostolic authorship was frequently a contributing influence, and councils assembled to adjust controversies and defend the faith issued their decrees, but in the main the official decisions simply confirmed the place which the books had already attained. At the close of the third century the process of selection was practically complete.

Reference Reading. See arts. in PEAKE, *Commentary*, HASTINGS, *Bible Dictionary*, and consult bibliography at the end of this book.

CHRONOLOGICAL TABLE

The following dates can be only approximate, and due allowance should be made for varying computation.[1] Since many books of the Bible are of composite origin, including writings of one period revised and supplemented in another, the dates here given indicate the place of the books in the developing literature.

OLD TESTAMENT

THE AGE OF THE HEBREW ANCESTORS[2]

B.C.	
2000	Abraham.
1600	Joseph.

FROM THE EXODUS TO THE END OF THE UNITED KINGDOM

(1250–937 B.C.)

1250–1225	Exodus from Egypt.
1200–1150	Conquest and gradual settlement of Canaan.
1150–1040	Period of the Judges.
1040–1020	Selection and reign of Saul—the beginnings of the Monarchy.
1020–980	Reign of David—the Monarchy established.
980–937	Reign of Solomon.
937–(933)	Revolt against Solomon's son, Rehoboam; division of the nation into the Northern and the Southern Kingdoms.

FROM THE DIVISION OF THE KINGDOM TO THE BABYLONIAN EXILE

(937–586 B.C.)

875–800	Elijah and Elisha. The growing danger of Assyrian invasion and control.
800–750	The two collections of songs, stories, and laws known as J and E, which form the basis of the Hexateuch.
760	Amos.
740	Hosea.
722	Conquest of the Northern Kingdom by Assyria—the fall of Samaria—deportation of many inhabitants and the importation of foreign settlers.
740–700	Isaiah.
703–701	Invasion of Judah and the siege of Jerusalem by Sennacherib of Assyria.
740–690	Micah.

[1] See art. "Chronology" in Hastings, *Bible Dictionary*.

[2] These dates cannot be given with certainty, but are accepted by many authorities.

B.C.	
695–640	A period of reaction and religious persecution.
621	The discovery of the Book of the Law (Deuteronomy). Reforms of Josiah based upon the requirements of the Book.
630–621	Zephaniah.
626–608	Nahum.
610–605	Habakkuk.
620–608	First edition of the book of Kings.
626–585	Jeremiah.
612	Capture of Nineveh (capital of Assyria) by the Medes.
608	Invasion of Judah by the Egyptians and the defeat and death of Josiah.
605	Battle of Carchemish—the Egyptians defeated by the Babylonians.
597	Capture of Jerusalem by the Babylonians—first deportation of inhabitants.
586	Destruction of Jerusalem—second deportation.

THE BABYLONIAN EXILE

(597–538 B.C.)

592–570	Ezekiel.
586–550	Lamentations.
550	The second edition of the books of Kings.
550	Deuteronomic revisions of Joshua, Judges, and Samuel—the combination of the documents JE and D (Deuteronomy). The Holiness Code (Leviticus 17–26).
540	The Second Isaiah (40–55).

THE RESTORATION

The Persian Period (539–333 B.C.)

539	Conquest of Babylon by Cyrus the Great of the Medes and Persians.
538	Release of the Jewish captives.
536–516	Initial efforts to rebuild the temple and to restore the land.
520	Haggai.
520	Zechariah (1–8).
470–460	Malachi.
500–450	Obadiah.
445–(444)	Public reading of the Law (Priest Code) by Ezra.
445–400	The combination of the Priest Code with the older books of the Law (JED). The establishment of the first Canon of the Scriptures; viz., the Law = the Pentateuch (JEDP).
432–400	The memoirs of Nehemiah and Ezra, contained in the books of Ezra and Nehemiah, which were written about 300–250 B.C.
450	Ruth.
350	Joel.
400–350	Job.

The Greek Period (333–175 B.C.)

333ff.	The conquest of the Persian Empire and of Egypt by Alexander the Great; following his death in 323 B.C. the Ptolemies of Egypt and the Seleucids of Syria became his successors and contested for his Empire.
300	Jonah.
300	I and II Chronicles.
250–200	Ecclesiastes.
300–250	Proverbs (compiled).
300–200	Song of Songs.
250–200	Esther.
250–140	The completion of the book of Psalms.
250–200	Completion of the Second Canon—the Prophets.

The Maccabean Period (175–63 B.C.)

176–164	The persecution under Antiochus Epiphanes.
167	The revolt led by Judas Maccabaeus and the winning of independence.
165	The book of Daniel.
163–63	Civil strife.
150–1 A.D.	The completion and recognition of the Third Canon; viz., The Writings.
63 B.C.	Capture of Jerusalem by Pompey; Roman rule.

NEW TESTAMENT

A.D.	
6(B.C.)–30(29)	The life of Jesus.[1]
32 (35)	Conversion of Paul.
47–48	Paul's journey to Cyprus and Galatia.
49	The Council at Jerusalem regarding Paul's work among the Gentiles.
49–52	Paul's journey to Galatia and Greece.
52–56	Paul's journey to Galatia, Asia Minor, and Greece.
56	Paul's visit to Jerusalem, where he was placed under arrest.
56–58	Paul's imprisonment at Caesarea.
59	Paul's arrival at Rome a prisoner.
61 (64)	Martyrdom of Paul.
50–61	The Letters of Paul in the New Testament.[2]
64	The burning of Rome and the persecutions under Nero.
66–70	Revolt and civil war in Palestine, leading to the destruction of Jerusalem by the Roman army under Titus.
68–75	The Gospel of Mark.
75–80	The Gospel of Matthew.
80–85	The Gospel of Luke.
85–96	The Book of Acts.

[1] The period of Jesus' public ministry has been variously estimated from one to three years; about eighteen months seems to be the best supported conclusion.

[2] Consult the chapters in this book on the Letters of Paul for the date of each writing.

85–95	The Letter to the Hebrews.
90–95	The First Letter of Peter.
95–96	The persecution under Domitian.
95	The Book of Revelation.
100	The First and Second Letters to Timothy and the Letter to Titus.
96–110	The Letter of James.
90–110	The Gospel of John.
96–110	The Three Letters of John.
100–150	The Second Letter of Peter and the Letter of Jude.
150–400	The Formation of the New Testament.

SELECTED BIBLIOGRAPHY

In preparing this bibliography it has been felt that the number of books selected should not be so large that "the woods are hidden by the trees." The list, therefore, is not exhaustive. There are many other valuable books which of necessity have been omitted. Those chosen are of proved usefulness and can be recommended as trustworthy and stimulating in the study of the Bible; the brief characterizations are to point out their special merits and purposes. Bibliographies in the books here mentioned may also be consulted, and thus the student will have no difficulty in extending his acquaintance with a constantly increasing literature.

General

ADENEY, W. F. *How to Read the Bible* (Whittaker, 1897). A sensible discussion of the methods and principles of biblical study, with practical suggestions.

BEWER, J. A. *The Literature of the Old Testament in Its Historical Development* (Columbia Univ., 1922). An admirable book, characterized by thorough scholarship, discriminating insight, and literary merit.

BOYD-CARPENTER, W., Lord Bishop of Ripon. *An Introduction to the Study of the Scriptures,* 4th ed. The Temple Bible (Dent, London; Lippincott, Phila., 1913). An excellent small book which shows the greater spiritual values liberated by scientific study.

BRIGGS, C. A. *General Introduction to the Study of Holy Scriptures,* rev. ed. (Scribners, 1900). Supplies information as to the languages and texts of the Bible, methods of biblical study, characteristics of Hebrew poetry, the action of church councils, etc. A work of vast scholarship, authoritative and useful for study and reference.

CREELMAN, H. *An Introduction to the Old Testament* (Macmillan, 1917). A storehouse of information for a concise knowledge of the results of critical scholarship; differing views held are indicated. A valuable book of reference on matters of text, authorship, dates, etc.

DRIVER, S. R. *Introduction to the Literature of the Old Testament* Scribners, 10th ed., 1902). The scholarship is of the highest order, tending toward conservative conclusions. A widely used and indispensable book.

FOSDICK, H. E. *The Modern Use of the Bible* (Macmillan, 1924). Lectures delivered at Yale University in 1924 on the Lyman Beecher Foundation. A frank discussion of the new approach to the Scriptures leading up to a positive, constructive presentation of their abiding significance and appeal.

FULLERTON, K. *Prophecy and Authority* (Macmillan, 1919). Studies in the history of the doctrine and interpretation of the Scriptures. A book of clarifying information.

HODGES, G. *How to Know the Bible* (Bobbs-Merrill, 1918). Describes the making of the Bible and gives a brief summary of many books in the Old and New Testament; contains a chapter on inspiration; is scholarly in viewpoint and popular in style.

KENT, C. F. *The Student's Old Testament,* 5 vols. (Scribner's, 1904–14). Comprehensive, ample in explanation, gives maps, charts, etc.; clearly written and authoritative.

KENT, C. F. *The Historical Bible,* 6 vols. (Scribner's, 1908–16). Four vols. on the Old Testament; 2 vols. on the New Testament. A valuable series in which extracts from the Bible are given with explanations and comments.

MCFADYEN, J. E. *An Introduction to the Old Testament* (Armstrong & Son, 4th ed., 1909). Analyzes each book and gives a summary of its contents; attractively written, excellent for classroom use.

PEAKE, A. S. *The Bible, its Origin, its Significance and its Abiding Worth* (Hodder & Stoughton, 6th ed., 1920). The contents are well indicated by the title.

PETERS, J. P. *Bible and Spade* (Scribner's, 1922). An explorer's notes on a wide range of topics from "The Ancestry of the Hebrews" to "New Testament Times"; explains many biblical customs, incidents, and scenes.

PETERS, J. P. *The Religion of the Hebrews* (Ginn & Co., 1914). Discusses a variety of subjects, such as "Sources and Methods of Study," "The Religion of Moses," "The Problem of Evil," "The Messianic Hope," "The Future Life."

Old Testament History

BAILEY and KENT. *History of the Hebrew Commonwealth* (Scribner's, 1920). Brief in compass, graphically written, illustrated. A useful book for introductory study.

FOAKES-JACKSON, F. J. *The Biblical History of the Hebrews* (W. Heffer & Sons, Cambridge, 4th ed., 1921). Condensed in form, clearly written, comprehensive in information; well recommended.

OTTLEY, R. L. *A Short History of the Hebrews* (Macmillan, 1915). This book may serve for introductory study; conservative in viewpoint.

SANDERS, F. K. *History of the Hebrews* (Scribner's, 1914). Gives interesting information in short paragraphs, followed by questions and topics for study. Excellent for individual and class study; provides an extensive bibliography.

SMITH, H. P. *Old Testament History* (Scribner's, 1903). A well-written book by an author whose judgments are based upon critical investigation.

The Hexateuch

CARPENTER, J. E., and HARFORD-BATTERSBY, B. G. *The Hexateuch According to the Revised Version,* 2 vols. (Longman, Green, 1920). Fully explains and illustrates the sources from which the first six books of the Bible were taken; valuable for a thorough knowledge of the subject.

CHAPMAN, A. T. *Introduction to the Peutateuch, Cambridge Bible Series* (Cambridge Univ., 1911). Supplies reliable information in brief compass.

Stories and Songs

GORDON, A. R. *The Early Traditions of Genesis* (Clark, Edinburgh, 1907). Non-technical and interesting in style, thorough in scholarship; highly recommended.

GORDON, A. R. *The Poets of the Old Testament* (Hodder & Stoughton, 1913). Has the same excellent qualities as the author's book on the Traditions of Genesis.

GUNKEL, H. *The Legends of Genesis,* trans. by W. H. Carruth (Open Court, 1901). A brief, popular presentation by an eminent scholar.

PETERS, J. P. *Early Hebrew Story* (Putnam, 1904). An illuminating account of the stories of Genesis, their origin, nature, and moral teaching. This book is unfortunately out of print though copies may occasionally be found.

Laws

KENT, C. F. *The Messages of Israel's Lawgivers, The Messages of the Bible Series* (Scribner's, 1909). A small book giving explanations and tables which make clear the origin and development of Old Testament laws. See also Vol. IV, "Israel's Laws and Legal Precedents," "The Student's Old Testament," by the same author.

Biblical and Semitic Studies. By members of the faculty of Yale University. The chapters on the Growth of Israelitish Laws by C. F. Kent and F. K. Sanders give a concise and interesting summary.

The Prophets

CORNILL, C. H. *The Prophets of Israel* (Open Court, 9th ed., 1910). A small book, vividly written; one of the best for an introductory study.

Driver, S. R. *The Book of the Prophet Jeremiah* (Hodder & Stoughton, 1906). A revised translation with Introductions and Short Explanations.

Gillies, J. R. *Jeremiah, The Man and His Message* (Hodder & Stoughton, 1907). A sympathetic and interesting study, based upon careful scholarship.

Gordon, A. R. *The Prophets of the Old Testament* (Hodder & Stoughton, 1916). Presents the results of sound scholarship in popular and attractive form; contains many quotations from the prophets; highly recommended.

Smith, G. A. *The Book of the Twelve Prophets, The Expositor's Bible,* 2 vols. (Armstrong, 1902). Written by an author who unites original scholarship with spiritual insight, these two volumes on the Minor Prophets are practically indispensable.

Smith, J. M. P. *The Prophet and His Problems* (Scribner's, 1914). A collection of essays which show the issues confronting the prophets and the nature of their messages and achievements.

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Wisdom Literature

Bewer, J. A. *The Literature of the Old Testament,* Chap. XIX.

Genung, J. F. *The Epic of the Inner Life* (Houghton, Mifflin, 1891). A discriminating study of the Book of Job.

Jastrow, Morris. *The Book of Job* (Lippincott, 1920). A critical analysis of the text with explanations and comments.

Peake, A. T. *The Book of Job in the New Century Bible* (Froude, Oxford Univ. Press, 1905). A translation of the text with introduction and comments.

History and Literature of Nations Contemporary with Israel

Barton, G. A. *Archaeology and the Bible,* 3d ed. (American Sunday School Union, 1921). An indispensable book.

Breasted, J. H. *A History of Egypt,* 2d ed. (Scribner's, 1909).

Kent, C. F. *A History of the Jewish People During the Babylonian, Persian, and Greek Periods* (Scribner's, 1899).

MAHAFFY, J. O. *The Empire of the Ptolemies* (Macmillan, 1895).

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International Critical Commentary. (Scribner's, 1896–1924). The books in this series, prepared by eminent scholars, give the results of thorough and minute investigation and criticism. They are important contributions to an exact knowledge of the Bible and are invaluable for advanced study.

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CUNLIFFE, J. W., and BATTENHOUSE, H. M. *Century Readings in the Old Testament;* also the companion volume, *Century Readings in the New Testament* (Century, 1923). Provide quotations from the Bible with notes and suggestion for literary study.

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CHARLES, R. H. *Religious Development Between the Old and New Testament* (Holt, 1914).

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OESTERLEY, W. O. E. *The Books of the Apocrypha, Their Origin, Teaching and Contents* (Robert Scott, London, 1915).

PORTER, F. C. *The Messages of the Apocalyptic Writers* (Scribner's, 1905). Includes the books of Daniel and Revelation and several uncanonical apocalypses, with introductory comments.

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General Survey

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Introductory

Fowler, H. T. *The History and Literature of the New Testament* (Macmillan, 1925). Describes the origin of early Christian literature and the process by which the books of the New Testament were selected; traces the transition from the Jewish to the Gentile form of Christianity. A valuable book for general reading and classroom study.

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Grant, E. *The People of Palestine;* an enlarged edition of *The Peasantry of Palestine,* life, manners and customs of the village (Lippincott, 1921). A delightfully written, interesting book.

Foakes-Jackson, F. J., and Smith, B. T. D. *A Biblical History for Schools, New Testament* (Heffer & Sons, Cambridge, 1913). A companion volume to *The Biblical History of the Hebrews* by F. J. Foakes-Jackson; gives an account of the formation of the New Testament, a description of Palestine, and deals with the life of Christ and the life and letters of Paul.

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Mathews, S. *A History of New Testament Times in Palestine* (Macmillan, rev. ed., 1918). Perhaps the most satisfactory single book for a general knowledge of the period.

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Wade, G. W. *New Testament History* (Dutton, 1922). An epitome of information with pointed discussions. The comprehensive character of the book may be seen from a few of its chapter headings: "Jewish Religious Developments"; "The Roman Empire"; "Prevailing Ideas and Methods of Jewish Historians"; "The Ministry of Jesus"; "The Church in the Apostolic Age," etc. A valuable book for reference and study.

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HUCK. *Synopsis of the First Three Gospels,* trans. by R. L. Finney (Eaton & Mains, 1907). The contents of the Gospels are arranged in parallel columns, following the Gospel of Mark; very useful for comparative study.

The Life and Teachings of Jesus

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BOSWORTH, E. I. *The Life and Teachings of Jesus* (Macmillan, 1924). An interesting book which combines scholarship with spiritual appreciation.

GLOVER, T. R. *The Jesus of History* (Association Press, 1920). A fresh, suggestive interpretation.

HARNACK, A. *What Is Christianity?* trans. by T. B. Saunders (Putnam, 3d. ed., 1904). A remarkable series of addresses on the essential teachings of Jesus and the manner in which they have been interpreted and applied in the history of Christianity.

KENT, C. F. *The Historical Bible,* Vol. V, *The Life and Teaching of Jesus* (Scribner's, 1913). Includes extracts from the first three Gospels with explanatory comment; excellent for reference and study.

RHEES, R. *The Life of Jesus of Nazareth* (Scribner's, 1913). An interesting account written from a conservative standpoint.

SANDAY, W. *Outlines of the Life of Christ* (Scribner's, 1912). A carefully written book by a distinguished Oxford scholar.

STEVENS, G. B. *The Teaching of Jesus* (Macmillan, 1902). Includes chapters on "The Method of Jesus' Teaching," "The Kingdom of God," "The Son of God," "The Son of Man," etc. Well recommended.

SCOTT, E. F. *The Kingdom and the Messiah* (Clark, Edinburgh, 1911). Ranks as one of the foremost books on the subject.

SCOTT, E. F. *The Ethical Teaching of Jesus* (Macmillan, 1924). Brief discussions of Jesus' standards and principles of living; supplies information very generally desired.

Interesting articles will be found in the Bible Dictionaries, and there are also chapters on the life and teaching of Jesus in the histories, particularly in the books by McGiffert and Wade.

The Gospel According to John

RIGGS, J. S. *The Messages of Jesus according to the Fourth Gospel* (Scribner's, 1908). Clearly written; an excellent book for introductory study.

SCOTT, E. F. *The Fourth Gospel, Its Purpose and Theology* (Clark, Edinburgh, 2d. ed., 1908). An illuminating discussion; highly recommended.

The Life and Letters of Paul

FOAKES-JACKSON, F. J. *The Life of St. Paul—The Man and the Apostles* (Boni & Liveright, 1926). A thorough and excellent treatment; highly recommended.

GLOVER, T. R. *Paul of Tarsus* (Doran, 1925). A stimulating appreciation based upon sound scholarship.

KENT, C. F. *The Historical Bible,* Vol. VI, "The Work and Teachings of the Apostles" (Scribner's, 1916). Contains chapters on the historical and religious background of the life of Paul, his career and achievements. Printed selections from his letters are followed by discussion and comments; an admirable book.

MCGIFFERT, A. C. *A History of Christianity in the Apostolic Age* (Scribner's, rev. ed., 1916). Chapters on "The Christianity of Paul," and "The Work of Paul" are unsurpassed for lucidity of style and discerning judgment.

ROBINSON, B. W. *The Life of Paul* (Univ. of Chicago, 1918). Presents the results of scholarly investigation in easily readable form; useful for introductory study; includes a carefully selected bibliography.

SABATIER, A. *The Apostle Paul,* trans. with an essay on the Pastoral Epistles by G. G. Findlay (James Pott & Co., 1908). A discriminating study of the life and character of Paul, with an outline of his theological teachings.

WEINEL, H. *St. Paul, the Man and His Work* (Putnam). An excellent book; highly recommended.

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CASE, S. J. *The Revelation of John, A Historical Interpretation* (Univ. of Chicago, 1919). An interesting book for the student and general reader.

Commentaries and Dictionaries

In addition to articles in the Commentaries and Dictionaries mentioned under the Old Testament the following volumes will also be found useful:

HASTINGS, J. *Dictionary of Christ and the Gospels,* 2 vols. (Scribner's, 1911–12).

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INDEX OF SUBJECTS

Acts, purpose, authorship, and date of book, 213f.; place in New Testament, 259.
Alexander of Greece, 134, 137, 155; *see* Chronological Table.
Amos, book of, 72f.
Anti-Christ, 224, 252, 255f.
Antiochus Epiphanes, persecution of, 155.
Apocalypse, characteristics of, 156f. cf. 135; apocalyptic background in teaching of Jesus, 199; *see* Daniel and Revelation.
Apocrypha, books of, 20f.
Apostles, names of the Twelve, 192.
Assyria, 70, 78, 82, 83, 92f., 98; *see* Chronological Table.
Babylonia, 92f.; world-power, 98; deports inhabitants of Jerusalem, 98; overthrown by Cyrus, 120; *see* Chronological Table.
Bible, significance of title, 19; origin and history, 19ff.; translations, 22ff.
Canon, formation of the Old Testament, 19ff.; of the New Testament, 259; Palestinian, 20f.; Alexandrian, 21.
Canticles (Song of Songs), 139f.
Captivity, Babylonian, *see* Exile.
Catholic Epistles, 247.
Christ, *see* Jesus.
Chronicles, First and Second, 136f.
Colossians, Letter to, 235f.
Corinthians, First and Second Letters, 227f.
Covenant, Book of, 47; new covenant, 103.
Creation, two stories of, 31f.
Cyrus, King of Medes and Persians, 115, 120; release of Jewish captives, 120, 128; Edict of, 129; *see* Chronological Table.
David, 63f.; influence upon Psalms, 160.
Daniel, book of, 155ff.
Decalogue, 47.
(D) Deuteronomic historians, 35, 53, 65f.; literary activity in exile, 113.
Deuteronomy, description of book, 52; found in temple, 88; contents, 87f.
Deutero-Isaiah, *see* Isaiah.
Disciples, selection and training, 192; private conferences with Jesus, 202f.
Domitian, 249, 254.
Duplicate stories, 31.
E (Elohistic), narrative source in Hexateuch, 34f.
Ecclesiastes, 149f.
Egypt, exodus from, 44f.; Egyptian invasion, 92, 98; defeat at Carchemish, 98; *see* Chronological Table.
Elijah, 67f.
Elisha, 67f.
Elohim, divine name, God, 34.
Ephesians, Letter to, 238f.
Essenes, 173.
Esther, book of, 140f.
Exile, Babylonian, 98f., 107f., literary activity of exiles, 113; their hope of release, 115f., the return from exile, 120f.; *see* Chronological Table.
Exodus, book of, 44f.
Ezra, 128f.; his reading of the Law, 130f.
Ezekiel, 107f.
Faith, in teaching of Jesus, 196; in Gospel of John (belief), 210; in letters of Paul, 226f., 232f.; in Hebrews, 242f.; in letter of James, 248; in Jude, 250.

Flood, composite story of, 33; Babylonian story, 41f.
Galatians, Letter to, 225f.
Genesis, 38f.
Gnostics, 251.
Gospels, how first three were written, 177ff., 184; Fourth Gospel, 183f., 208ff.; place in the New Testament, 259.
Habakkuk, 93, 95f.
Haggai, 122f.
Hebrews, Letter to, 242; place in the New Testament, 260.
Herod the Great, 170.
Hexateuch, how written, 29ff.; books of, 38ff.
Holiness Code, 49, 131.
Hosea, 74f.
Isaiah, 77f.; division of book, 78; the Second Isaiah, 115f.
J (Jehovistic or Jahvistic), narrative source in Hexateuch, 34.
Jahveh, divine name, 34.
James, Letter of, 247.
Jamnia, Council of, 20.
Jashar (Upright), book of, 30.
Jehovah (Jahveh), divine name, 34 *footnote.*
Jeremiah, 97ff.
Jerome, 22.
Jerusalem, besieged by Assyrians, 83; destruction by Chaldeans, 98; return of exiles to, 121; efforts to rebuild, 121, 123, 125; Nehemiah's survey and labors, 130; Jesus' entry into, 204; conference as to Gentile Christians, 217; *see* Chonological Table.
Jesus, historical background, 169; principal events, 188ff.; skill as teacher, 193; content of teaching, the Kingdom of God, 194f.; trial, crucifixion and resurrection, 205f.
Job, book of, 142ff.
Joel, 134f.
John, distinctive character of Gospel, 183; contents, 208f.; three letter of, 250f.
John the Baptist, 189.
John the Presbyter, 256.
Jonah, book of, 137f.
Joshua, book of, 53f.
Josiah, reformation of, 88.
Judaism, ecclesiastical, 109.
Judas Maccabaeus, 155f., 164.
Judaizers, 217, 236.
Judges, book of, 60; significance of name, 60.
Jude, Letter of, 249f.
Kingdom of God, in the Old Testament, 194f.; in teaching of Jesus, 195ff.; its coming, 199; as "good news," 200f.
Kings, First and Second books, 65ff.
Lamentations, 105f.
Law, books of the, 19; read by Ezra, 50, 131.
Leviticus, description of, 49; contents, 131.
Life, evidence of new life, 196; supreme worth, 198; eternal life, 211, 252.
Logia, 181.
Logos ("Word"), 209.
Luke, Gospel of, 177f., 182f.; author of Acts, 213.
Malachi, 125f.
Marcion, 260.
Mark, Gospel of, 179f.
Matthew, Gospel of, 182ff.
Messiah, in Gospel of John, 183, 208f.; Jesus' declaration, 204f.
Messianic prophecies, in Isaiah, 81, 82; in Second Isaiah, 117f.; in Zechariah, 124; in Psalms, 162.
Micah, 84f.
Miracles, in Gospels, 190f.
Monarchy, establishment of, 62f.; division into Northern and Southern Kingdoms, 65f.
Moses, 46f., 51f., founder of Law, 19, 88.
Mystery religions, 236, 238f.
Nahum, 93, 95.
Nehemiah, 128f.
Nero, 219, 249, 254f.
Numbers, book of, 50f.
Obadiah, 127.
(P) Priestly editors, 35, 113.
Priest Code, 114; adopted under leadership of Ezra, 130.
Palestine, land of, 57.

Papias, 179f., 181.
Parables, Jesus' use of, 193; illustrations of Kingdom, 195f.
Pastorial Letters, 245.
Paul, conversion, 215f.; journeys, 217ff.; arrest, 219f.; letters, 221ff.; religious experience, 234; prisoner in Rome, 233, 234, 237, 240; tradition as to death, 219; place of letters in the New Testament, 259.
Pentateuch, 19; summary of sources, 34ff.
Pentecost, 215.
Persecution of Christians, 242, 249f., 254f.
Persian dominion, 120; overthrown by Alexander, 134, 137; *see* Chronological Table.
Peter, recognition of Christ, 202f.; his denial, 205; his vision, 216; address at Jerusalem conference, 217; Paul's rebuke, 227; letters of, 248f.
Pharisees, 172; attitude toward Jesus, 191f., 201f., 204f.
Philemon, Letter to, 237f.
Philippians, Letter to, 240f.
Pilate, 171, 205.
Poetry, early collection, 29f.; characteristics of Hebrew, 161; *see* Lamentations and Psalms.
Procurators, 171.
Prophetic histories, 20, 60f.
Prophets, books so classified, 19f.; Minor, 20; band of, 64; of the new righteousness, 69f.; character of work, 71; of the restoration, 122f.; *see* Messianic prophecies.
Proverbs, book of, 151f.
Psalms, book of, 160f.
Ptolemies, 155.
Publicans, 171.
Q (Quelle—"source"), sayings of Jesus, 181.
Revelation, book of, 254f., place in the New Testament, 260.
Roman rule, 164f., 169; persecutions, 254f.; *see* Chronological Table.
Romans, Letter to, 232f.
Ruth, book of, 133f.
Sadducees, 173.
Samaritans, 129.
Samuel, books of, 62f., the prophet, 63f.
Saul, 63f.
Sayings of Jesus, 181.
Scribes, 172.
Second Coming, 223, 224, *see* Revelation.
Seleucids, 155.
Septuagint, 22.
Solomon, 65ff.
Song of Songs, 139f.
Synagogue, 174.
Synoptic Gospels, 178; problem, 178.
Stephen, martyrdom of, 215.
Son of God, 175.
Son of Man, 175.
Ten Commandments, 47.
Thessalonians, Letters to, 222ff.
Timothy, 223; letters to, 245f.
Titus, Letter to, 245f.
Tongues, speaking with, 215.
Torah, 19.
Transfiguration, 203.
Tyndale, William, 24.
Vulgate, 22.
Wisdom Literature, 142.
Writings, books so classified, 20.
Wycliffe, John, 23.
Zealots, 173.
Zechariah, 123.
Zephaniah, 93f.

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